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## TABLE OF CONTENTS

"Die Indigenous Dave": David R. Williams and the Bayou House By Michael Glen Wade. . . . .	3
Le Marin Breton Submitted by Irene Whitfield Holmes and Gayle Calais Guidry. . . . .	12
Genealogical Resources and Services of the Louisiana State Archives By Arthur W. Bergeron. . . . .	14
The Darby House By John Albert Landry. . . . .	17
St. Martin's Regiment, Louisiana Militia Compiled by Dennis Gibson. . . . .	19
1880 Census of New Iberia. . . . .	20
Minister Bradley and The Eleventh Commandment By David C. Edmonds. . . . .	29
Francisco Segura By Pearl Mary Segura. . . . .	34
The Segura Family, 1779 to the Present By Pearl Mary Segura. . . . .	41
Notes and Documents: Louis Andry's Report on the Attakapas, 1773 Translated by Emilio Fabian Garcia. . . . .	48

*David R. Williams*

# "Ole Indigenous Dave": David R. Williams and the Bayou House\*

By Michael Glen Wade

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The past decade has witnessed a revival of interest in the historic architecture of various regions of the United States. South Louisiana is no exception. Here and in other parts of the country numerous persons are interested in preserving their area's cultural heritage. Among them is a small, but growing number of architects who appreciate the architecture indigenous to their region for its ability to meet the housing needs of an energy-conscious society. They are not the first to recognize these qualities in indigenous architecture. That honor falls to a small group of architects who worked in the first three decades of the twentieth century. The list includes Henry Hobson Richardson, a Louisiana native, Frank Lloyd Wright in the East and Midwest, Charles and Henry Greene and Bernard Ralph Maybeck in California, and David Reichard Williams in Texas. Of the above-mentioned architects, only David Williams has not received serious scholarly treatment. This omission is unfortunate because a survey of Williams' career provides many insights into both the historic background and the utility of indigenous architecture.

Indigenous architecture is a somewhat misunderstood concept. The term has been used to describe the architectural styles of Native Americans in the United States to 1600. (1) That usage has been broadened by others to include the regional adaptations erected by the early settlers who supplanted the Indians. To those can now be added many of the homes designed in the indigenous revival that ran its course by the outset of World War II. These most recent structures lack the anonymous quality of their predecessors and frequently contain so-called modern conveniences, such as central heating and cooling. Truly indigenous houses, however, should be reasonably comfortable without these accoutrements because they have been designed to maximize advantages afforded by site and climate. Houses indigenous to the American Southwest, for example, were oriented to utilize prevailing breezes and designed to minimize the impact of summer sunlight. Indigenous architecture thus encompasses more than just the use of materials native to a region. David Williams, for example, never designed a house before undertaking a painstakingly detailed inspection of the site. Williams sparked the indigenous revival in the Southwest and from his homes emerged the popular Texas ranch house.

David Williams was a multi-talented man who had not one but several careers. Born in a dugout in West Texas in 1890, Williams tired of school by the time he was sixteen and went to work in the general repair shops of the Fort Worth and Denver City Railway. By 1912, Williams had advanced from general apprentice to chief draftsman to mechanical engineer by working seven days a week and completing correspondence courses at night. He designed machines, locomotives and their parts, and luxurious private coaches. Moreover, there is a distinct possibility that Walter Chrysler became interested in automobiles after borrowing Williams' collection of books on automotive technology.

\* The author wishes to thank Phil Schneider for his useful comments regarding the bayou house's ventilation system. This article has been copyrighted by the author and is published with his permission.  
1. Tony P. Wrann and Elizabeth D. Mulloy, *Americo's Forgotten Architecture* (New York, 1976), p. 47.

Williams left railroading to attend the University of Texas, where he was editor of the memorable 1915 yearbook. (2) In May of his senior year, Williams traveled to Tampico, Mexico, for a six-year, post-graduate course in war and revolution. While South of the Border, Williams initially served as a civil engineer with the Mexican Gulf Oil Company, doing surveys in the back country and building roads, pipelines and housing. While engaged in these activities, Williams narrowly escaped death on several occasions and once remained silent on a train for two days, lest he be recognized as an American and killed.

In January 1919, Williams formed his own general engineering company. The young Texan's services were so valued that he was retained by Mexican Gulf, Standard Oil, Royal Dutch Shell, and the Atlantic, Gulf, and West Indies companies. He planned and constructed office buildings, hospitals, housing projects, pipelines, roads, and even an entire tropical town painted completely white to reflect the heat. Williams also built homes for Americans who gathered in enclaves like the Aguila colony. Many of the latter structures featured hot running water courtesy of solar collectors and a gravity-feed storage system. Williams, using inverted beer bottles as magnifiers, designed solar collectors efficient enough to produce steam which powered pumps.

In 1922, this pioneer in solar energy sailed from Vera Cruz for two years of European study and travel. He left his thriving business, complete with equipment, to friends who had worked with him. (3) In Europe, Williams collected rare manuscripts, made a thorough, first-hand survey of European architecture, and studied interior design under Frank Alva Parsons. Most importantly, he came to believe that slavish copies of European architecture were out of both place and time in the twentieth-century United States.

In 1924, David Williams returned to the United States to practice architecture. He established an office in Dallas, Texas, and soon revolutionized Texas architecture. He became interested in the houses built by early settlers and traveled thousands of miles photographing and sketching examples of regional architecture. From this experience emerged his own personal credo: "A logical regional architecture has for its origin the simple, early forms of building native to its own locale, and grows by purely functional methods into an indigenous art form." (4)

He began to promote the concept of an indigenous architecture that would supplant borrowed styles. He built homes throughout central Texas that were noted for their climatic orientation, skillful use of simple materials, and fine craftsmanship. Williams' ideas grew into a movement and out of his design leadership emerged the Texas ranch house style. Though he preferred intelligent design to climate control equipment, Williams did air condition a Corsicana, Texas, home in ingenious fashion. He harnessed a cool subterranean spring to radiators and blew the resulting cool air through ducts into the house. (5) In 1960, Williams was elected a Fellow in the American Institute of Architects for his contributions in architectural design. The honor is more impressive when one realizes that Williams spent only nine years in his Dallas practice.

Williams was deeply concerned about the human suffering caused by the Great Depression and after the election of Franklin Roosevelt to the presidency, left his still-prosperous practice to design and build the rural-industrial community of Woodlake, some

2. David R. Williams Papers, Collection 27, Boxes 1, 2, and 3. University of Southwestern Louisiana. Southwestern Archives. Hereafter cited as Williams Papers.

3. *Ibid.*

4. *Ibid.*, Box 21, Folio A.

5. "The Drane House," *Ibid.*, Box 62, Page 4.

90 miles north of Houston. Designed to get dislocated rural families off urban relief rolls and into a setting which promoted self-sufficiency, Woodlake provided Williams with an opportunity to apply his indigenous concepts on a large scale. Though the 150 homes were built for less than \$1,500 per unit, a variety of floor plans was available and the homes were livable and energy efficient. In March 1934, Williams was called to Washington to plan and direct the construction of similar communities by the Federal Emergency Relief Administration. The most famous of these was the community planted in the Matanuska Valley of southern Alaska. That community represented the federal government's major effort to populate the last frontier, and is today very close to the site of Alaska's proposed new capital. (6)

In 1936, Williams was named Chief Architect of the National Youth Administration. During his five-year tenure of office, Williams planned and directed a much acclaimed work and training program for 300,000 out-of-school boys and girls. One of the most successful of these programs was operated at Southwestern Louisiana Institute by the late Joel Lafayette Fletcher. Williams also developed on a national basis technical architectural standards for construction work done by NYA state administrations.

As World War II approached, Williams set up a nationwide program of defense training in mechanical skills. Graduates of this program entered the defense industries in 1941 and found Williams ready to house them. (7)

The multi-talented architect was borrowed by the Federal Works Agency in February 1941. As Chief Architect of the Mutual Ownership Defense Housing Division, Williams set up standards for site and utility engineering, developed a site prefabrication systems, and adopted house plans to the system for speedy construction and low cost. Williams supervised construction of Avion Village at Grand Prairie, Texas, where, for publicity purposes, a house was completed in 58 minutes. He also built Multimax Village at Beaumont, Texas. The 750 houses in the latter development had the lowest per unit cost of the war effort. (8) Once the war housing effort was in full production, Williams' services were requested by the Coordinator for Inter-American Affairs. This assignment took the talented Texas architect into technical assistance.

From 1943 to 1945, Williams served as Program Manager of Emergency Rehabilitation, a position which took him to Central and South America. As Chief of Party in Nicaragua, he built landing fields, roads, food production facilities, health clinics, and sanitation projects. In Panama, Williams served as consultant to the Panamanian government in city planning. He developed postwar rehabilitation plans, including master city plans for Panama City and Colon. In Colombia, Williams developed plans and supervised the construction of clinics, hospitals, sanitation projects, and nurses' schools. He also tracked down and had arrested Nazi saboteurs who were putting sand in the American planes' crankcase oil at Central American landing strips.

Near the close of the war, Williams survived the crash of a World War I vintage Curtis Condor. Doctors attended his broken ribs and other injuries, but a cracked vertebra in his neck was not discovered until some weeks later. Despite the pains resulting from the latter injury, David Williams characteristically returned to work as soon as he was able.

6. *Ibid.*, Boxes 31-34.

7. *Ibid.*, Boxes 41-42.

8. *Ibid.*, Boxes 47-49.

His wartime assignments complete, Williams took on a new and challenging task in postwar rehabilitation. He was employed by the Agricultural Rehabilitation Division of the United Nations Relief and Rehabilitation Administration (UNRRA) to plan and procure equipment and materials with which to construct facilities for the rehabilitation of agriculture and fisheries in liberated areas throughout the world. (9) He designed food processing and distributing systems, agricultural implements factories, and shipbuilding facilities. Williams supervised the planning and procurement necessary to rebuild the Kaifeng dikes on the Yellow River in China. Blown up by Chiang Kai-shek in a futile effort to forestall the Communist advance, the dikes reconstruction meant the reclamation of 2 million acres of inundated agricultural land and the return of six million farmers to food production. (10) With UNRRA completing the job, Williams was off to yet another assignment in Latin America.

In November 1947, at the request of the Venezuelan government, the UNRRA sent Williams to Caracas as Low Cost Housing and Rural Planning Consultant. Working with the Instituto Tecnico de Inmigracion y Colonizacion, Williams' task was to develop a national program for the settlement of postwar European refugees in planned towns and agricultural communities. The job included making specifications for production and processing industries which could fabricate native raw materials into the requisite construction supplies and equipment. Williams also developed standards for farm equipment, housing, sanitation, schools, clinics, hospitals, and community centers. This ambitious project came to an abrupt halt in 1949, when the Venezuelan army ousted President Romulo Gallegos' government, forcing Williams to return to the United States. (11)

Marshall Schaeffer, head of the Public Health Services' Hospital Planning Program and formerly one of Williams' NYA subordinates, urgently needed an architect for the Southern Region. Williams was dispatched to Atlanta where his job was to inspect sites and review engineering plans. Shortly after erasing a tremendous backlog of unapproved plans, Williams tumbled from a drafting stool upon which he was standing, aggravating his old neck injury. He emerged from the Marine Hospital with a cervical brace and a research job in tropical and arctic housing in the Research Division of the Housing and Home Finance Agency. Incessant pain from the neck injury forced him to retire from government service in 1952. He subsequently chose to settle in Lafayette, Louisiana, whose Cajun heritage he greatly admired. (12)

Williams' interest in South Louisiana was both professional and personal. In December, 1934, Williams married Louise Lyle Givens, a Lafayette, Louisiana, native and a woman whose education and energy rivaled his own. Williams' retirement in 1952 coincided with an opportunity to purchase the Givens family home and Lafayette thus seemed a logical place to live. Mrs. Williams joined the faculty at the Southwestern Louisiana Institute and embarked upon a productive educational career. Her husband eventually availed himself of the opportunity to resurrect his old Gulf Coast house in the form of an indigenous Southwest Louisiana house. The spread of the ranch-house into regions and climatic zones for which it was not intended troubled Williams. Even the alluvial landscape of Southwest Louisiana was becoming dotted with concrete slabs which supported copies of houses more at home in Texas ranch country. The Louisiana bayou house was Williams' effort to set matters straight in South Louisiana. The resulting drawings, the product of one of twentieth-century ar-

9. *Ibid.*, Boxes 50-52.

10. *Ibid.*, Box 54.

11. *Ibid.*, Box 50.

12. *Ibid.*, Box 53.

chitecture's most fertile minds, were the only architectural renderings David Williams ever did which were not specifically adapted to a particular piece of property. The home, still only an artist's conception, was designed for the Lafayette, Louisiana, area, but the central concepts contained in the drawings are suitable for most of the Gulf Coast. In 1956, the New Orleans *Times-Picayune* ran a feature story on Williams, but printed, to the architect's astonishment, only the elevations. (13) This was a cardinal sin to an architect who believed that all subsequent details of a building were derived from the floor plan. Williams accordingly printed the floor plans on his Christmas cards and distributed them to colleagues and friends around the globe. (14) The complete plans are published here for the first time.

Williams' rendering reveals an extremely modern vision of indigenous architecture which has tremendous relevance for South Louisiana as it moves through the last quarter of the twentieth century. The Williams bayou house is not only a fine conception of the Acadian housing tradition, it is preeminently a low-energy house, one which takes maximum advantage of local conditions rather than relying exclusively on expensive, energy-gobbling solutions to housing problems. Williams' experience with indigenous architecture indicated that when a home had been designed with climatic orientation and the site in mind, expensive applications of energy-consuming machinery was not so necessary. This appreciation for passive technology permeates his work.



TEXAS RAISED COTTAGE →

← SOUTH LOUISIANA RAISED COTTAGE



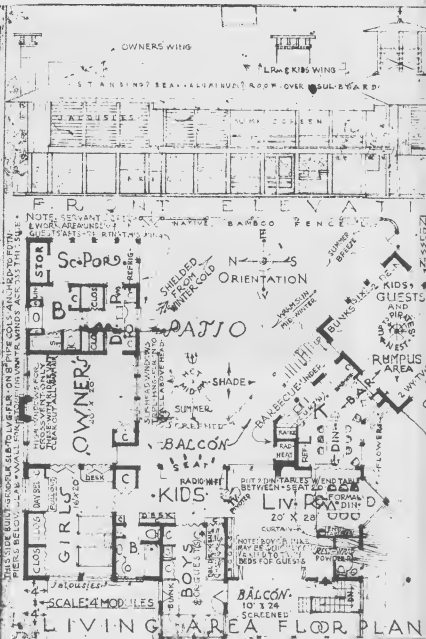
The Williams bayou house is based upon the cottage architecture developed by the early French settlers of South Louisiana and East Texas. The raised cottage was an adaptation to a region featuring low, poorly drained flat land, innumerable insects, and abundant rainfall. (15) Though there were variations in floor plan and scale, another common feature

13. "A House is Born for Bayouland," New Orleans *Times-Picayune*, *Dixie Roto Magazine*, December 2, 1956, pp. 42-43; see also Weyne Gerd, "New Face for the Ranch House," *Dallas Morning News*, November 1957; and Merio Memalekis, "Architect Sees Evangeline Area Evolving Its Own Building Style," *Lafayette Daily Advertiser*, July 8, 1956, p. 13.

14. Lyle Givens Williams, Lafayette, Louisiana. Interviewed by the author on January 21, 1978.

15. R. Warren Robison, "Louisiana Acadian Domestic Architecture," *The Culture of Acadiana: Tradition and Change in South Louisiana*, ed. by Steven L. Del Sesto and Jon L. Gibson (Lafayette, La., 1975), pp. 65, 68.





BRATESHEET

ROOF-PLATE

LVNG FLR

GRND FLR

GRADE

# TOWARD A.S.W. LA. & GULF COAST ARCHITECTURE INDIGENOUS

By *L. J. Myers* AIA  
Dallas Chapter  
LA-1A-74-56  
Revised 8-1-75

TE: ALL ROOF JOISTS, IT HAS NO CEILING, THIS HOUSE!  
THAT ATTACHES HOUSE COOL - WINDY FALLS IN EVERY  
PHOTOGRAPH SOUTH - EVERY THING THERE GETS RESPECT - INSULATION  
THE L.P. GETS HOT TO BE SHOWN DOWN - THEIR RADIANT HEAT! YOU  
IN YOUR PARTICULAR NIGHT LIVING!!

ET: PLACE 7 OR 10 W. BULBS AT  
SECT. CLOSERS TO PREVENT HILLOW.

SUN: NOON -  
SUMMER  
SHADE

SUN: NOON -  
WINTER

BREEZE  
SUMMER

4" X 8" PARTIAL  
SHADE - 0-1

OPEN STRUCTURE

VENT  
SUMMER BREEZE WINDY SUN  
PERK

GIRLS - BOYS - L.R.W.

OWNERS' WING

LIVING FLR

DETAIL ROOF

RIDGE

CARPORT  
UNDER

BARBECUE  
AREA

LAUNDRY

CARPORT  
20' X 19'

EXTEND CONC. FLR. SLAB  
TO FORM TROUGH FOR WATER  
FLOWING - COMPLETELY AROUND  
HOUSE AT GROUND LEVEL  
PURPOSE: TO KEEP ANTS  
& OTHER CRAWLING  
INSECTS OUT OF HOUSE

SCREENED AREA

RECREATION

GRAVEL DRIVE

PART GROUND FLOOR PLAN

of the cottage was a porch to keep the sun from directly striking the walls and to provide outdoor living space. From this Acadian cottage evolved a more elaborate dwelling which featured a masonry ground floor with the living area upstairs. (16) Williams' bayou house is a modern conception of this later, raised cottage.

The elevation of the bayou house better enables it to catch the Gulf breezes and to have protection against flooding. The first floor contains the carport, a barbecue area, a laundry and a large, screened space for recreation. Flood damage to the ground floor would thus be much less than if it were the site of the living quarters. The front of the home faces the west and the carport-rumpus room wing angles back to the southeast. Thus both wings receive the prevailing breeze. A native bamboo fence shields this area from the winter wind, while admitting the winter sun. Flow-through ventilation is provided by jalousied and triple-hung windows and an ingenious venting system on the roof which admits breezes in the summer and the sun in the winter. On the north wall, there is a high window strictly for use in conjunction with the roof ridge vent during the summer. The northside location of the bedrooms minimizes the impact of the summer sun on the sleeping area. The northside also features a first floor wall for stopping winter winds. On the second floor, closets and storage rooms flank the north wall, providing an intervening dead air space between exterior and interior. A chimney on the north side provides additional comfort.

Williams' ideas about roofs were somewhat unconventional. He thought that the belief that attics made houses cool was a fallacy because attics trapped heat which they then radiated into the house after sundown. The bayou house roof is of standing seam aluminum over insulated board and, like the rest of the house, is carefully proportioned to provide shading during critical times of the day. Students of animal architecture have found that same careful attention to proportion and orientation in all sectors of the animal kingdom. Among the most interesting are the structures of compass termites in the Australian steppes, which feature shading strategies and intricate ventilation systems. (17)

Williams was able to achieve similar efficiencies using the same general concepts found in nature. His admiration for insects, however, stopped at the perimeter of the house. Included in the bayou house's concrete slab is a trough of flowing water extending completely around the house to keep out crawling insects. The recreation area is screened to deter flying bugs. Williams' shading strategies include balconies and porches on the east and west sides. They provide ventilation but inhibit the direct action of the sun on interior living spaces, thus reducing the house's heat load. When needed, heat is provided by the fireplaces. Williams neatly fit the first floor barbeque pit into the bottom section of the living room chimney, thus eliminating the need for a separate brick pit. Waste of building materials was minimized by conceiving the house in terms of four-foot-wide modules.

Another interesting feature of the bayou house drawing is the use of plants to reduce heat loads. Consider the recent findings of William Flemer, a solar energy specialist:

... proper planting can do wonders in reducing the energy consumption and improving the efficiency of smaller commercial buildings and individual houses.

We know that the shelter plantings have a remarkable effect in reducing wind velocity and heat loss from homes. On the lee side of shelter plantings, even those composed of deciduous species, daily temperatures are 4° higher than those in exposed areas. (18)

16. *Ibid.*, p. 74.

17. Karl von Frisch, *Animal Architecture* (New York, 1974), p. 131.

18. William Flemer, "Planting for Energy Conservation," *Solar Radiation Considerations in Building Planning and Design* (Washington, D. C., 1976), pp. 126-127.

In addition, shade trees and deciduous vines have a tremendous cooling effect on walls in the summer. Note in the two-page drawing the careful placement of trees, vines, and flowers. The eastern border of the patio is a native bamboo fence which breaks winter winds, while admitting winter sun. (19)

Finally the bayou house is designed to admit natural light into living areas through the porches, jalousied windows, and skylight. Natural lighting can reduce the amount of artificial lighting required and therefore save energy. The design problem is to transform the glare and excessive footcandles of direct rays into softer, more useful light. Natural light can engender a sense of well-being and the changes in lighting as the day advances make for a more interesting environment. (20) In describing the use of natural lighting in the bayou house, Williams stated:

Little heating will ever be needed in this house. It is warmed by the rays of the sun traveling around from East to West low to the South in Winter flooding every room in the house. This warmth absorbed by interior structure and furnishings is sent out in the evening as radiant heat. By the time that is used up, decent folk should be in bed anyhow. (21)

The bayou house conception of Williams did not win popular approval in the 1950s and 1960s. Energy was cheap and central air conditioning replaced design skill in American homes. Perhaps the time for indigenous architecture has come once again. Energy is frighteningly finite and ever more expensive. For South Louisiana, continued adherence to the inefficient homes of the recent past will mean unnecessary expense and a needless drain on already scarce energy resources. Where housing in this region goes from here is therefore important not only to the individual homeowner but to the country as well. Any energy savings in future homes not only lessens the monthly utility bill but also alleviates dependence on foreign oil and reduces the pollution which results from producing electricity. David Williams based his housing concepts upon a meticulous study of the past. The ideas unearthed and expressed in his work now appear to be of inestimable value for future generations.

David Williams spent only the last ten years of his life in Lafayette, Louisiana. Like so many latecomers, he was a great admirer of Acadian culture and often called the Evangeline country his personal "Shangri-la." David Williams was a giving man and wherever he went, he left his mark. Results from the talented hand of David Williams can be seen scattered across the globe; the yield includes the many he taught and encouraged as well as the things he built. His legacy is writ large and his bequest to his beloved bayou country was the bayou house.

19. *Ibid.*, p. 129.

20. David Charles Bullen, "Solar Design," *Solar Radiation Considerations in Building Planning and Design*, pp. 118-119.

21. Quoted in Muriel Quest McCarthy, "David Reichard Williams, Architect: A Biography," (Unpublished MA Thesis, Southern Methodist University, 1977), non-paginated.

## LE MARIN BRETON

Submitted by Irene Whitfield Holmes and Gayle Calais Guidry



"La voi - le est à la gran - de hu - ne," tis -



ait un Bre - ton à ge - noux. "Je



pars pour cher - cher la for - tu - ne qui ne veut



pas ve - nir à nous. Je re - vien - drai bien - tôt j'es -



sè - re; en at - ten - dant cri - ez pour moi

jus - ou 'à mon re - tour, ma bon - ne mè - re, mon

âme à Dieu, mon âme à Dieu, mon cœur à toi.

SOMETIMES MOTHER ENDED THE SONG:

cœur à toi.

## 2nd couplet

"Pour ren-dre le sort fa-vo-ra-ble," chant-aient les mè-rins a loi-sir,  
 "Il faut ren-dre son âme au dia-ble, et li-vre son cœur au plai-sir,"  
 Mais lui, songe-ant à sa chœu-mie-re, pleine de ten-dresse et plain de foi,  
 Il re-pe-tait, "Me bon-ne mè-re, mon âme à Dieu, mon âme à Dieu, mon cœur à toi."

## 3rd couplet

Er-rant de ri-va-ge ou ri-ve-ga, en-fin il ra-masse un tre-sor.  
 Puis il re-tour-ne au vil-la-ge, c'est pour sa mè-re tout son or.  
 Mais il lit ces mots sur le pier-re, "Je pars aus'si, mon fils, plains-moi.  
 Mais dans le ciel comme sur la tar-re, mon âme à Dieu, mon âme à Dieu, mon cœur à toi."

In the section of Lafayette Parish called "Mouton Switch," the location of a spur of the Southern Pacific Railroad, my mother, nee Yvonne Meuton (1880-1966), learned numerous French songs from her father, Anthony Mouton, among which was the above cited-song. Though neither she nor her father ever saw printed copies of the songs, many descendants of Acadians knew all or parts of them.

# GENEALOGICAL RESOURCES AND SERVICES OF THE LOUISIANA STATE ARCHIVES

By Arthur W. Bergeron

Archivist  
Louisiana State Archives

The archives section of the Louisiana Archives and Records Service is primarily responsible for the preservation of various state agencies' records. In the past, the archives was completely absorbed with records storage, and no real effort was made to collect genealogical material for researchers. Since March 1977, however, the state records depository has made a concerted effort to acquire original as well as microfilmed genealogical records. The following is an overview of the genealogical records currently deposited in the state archives.

Perhaps the archives' most popular, or, rather, most frequently utilized, genealogical records pertain to Louisiana's Confederate soldiers. Of particular interest to genealogists are microfilmed copies of the Confederate military service records from the National Archives. The state archives also possesses several copies of Andrew Booth's *Records of Louisiana Confederate Soldiers and Louisiana Confederate Commands*, 3 vols. (New Orleans, 1920), which summarizes the detailed information contained in the above-mentioned service records.

The archives will provide xerox copies of Booth's abstracts to genealogists requesting Confederate service records. Moreover, the archives' staff will assist genealogists who wish to conduct their research at the state records depository. Genealogists are welcome to utilize the archives' microfilmed Confederate service records, but copies of such material can be obtained solely from the National Archives. The state archives, however, can supply researchers with one, free xerox copy of pertinent information in Booth.

Just as popular as the service records are the Confederate pension applications, primarily because the latter contain more detailed information than the former. Louisiana failed to establish a pension fund for Confederate veterans and their widows until 1898. Thus, any veteran or widow who died prior to 1898 would not have an application on file.

There are, however, many instances in which the archives contains pension applications for individuals who lack official service records. The Confederate government failed to keep accurate records, and many Rebel depositories were destroyed during the Civil War. Nevertheless, some veterans were able to obtain pensions either on the basis of affidavits from comrades attesting to the petitioner's military service, or documents in the suppliant's possession.

Despite such documentation, however, not all Confederate veterans received pensions. The 1898 Louisiana constitution established three criteria for the issuance of pensions. First, veterans must have served honorably from enlistment until either receipt of an honorable discharge, until paroled, or until the war's conclusion. Moreover, the veteran must have served in a unit regularly mustered into the Confederate States Army or Navy. If the pension applicant had enlisted in the militia or home guards or was unable to prove service until the war's end, his request for financial assistance would be rejected. Second, the

applicant had to be in indigent circumstances and unable to earn a livelihood. Third, the veteran could not be a government employee.

What kind of information is to be found in a pension application? Applicants provided the following data on a standardized form: date and place of birth, date and place of enlistment, unit, names of company and regimental officers, a brief statement of wounds received, a cursory description of his location at the war's conclusion, information regarding his family and property, and names of his comrades at arms. Where official records establishing his military service were unavailable, a Confederate veteran had to submit affidavits from his former comrades indicating that the former had indeed fulfilled his military duty. Many such affidavits, as well as numerous personal documents relating to petitioners' involvement in the war are on deposit at the state archives.

Information regarding veterans' widows varies greatly among the application forms; nevertheless, some generalizations can be made about them. A widow usually provided her age, her husband's name and unit, the date and place of her marriage, the date and place of her husband's death, the cause of death, the burial site, and a brief statement regarding her means of support. In instances where her husband's service records were no longer extant, widows were compelled to submit affidavits indicating that her spouse had indeed been eligible for financial assistance. Finally, widows' files usually include correspondence with state officials as well as death notices.

The state archives provides copies of the above-mentioned pension applications to anyone requesting them at the cost of \$2.00 per copy. Persons requesting copies of pension applications as well as service records are asked not to enclose money with their initial request. The archives' staff will search the depository's holdings and notify the researcher whether or not the documents exist as well as the cost of duplicating them.

The archives' staff can also assist genealogists in securing information regarding Louisiana's Union veterans. Very few Louisianians realize that 5,200 white Louisianians fought in blue uniforms during the Civil War. Information regarding their military careers can be gleaned from the archives' microfilmed copies of Union service records.

Unlike their Confederate counterparts, Union service records are quite accurate and contain much more biographical information, including age, residence, occupation and physical characteristics. Use of these records is facilitated by an index. The archives is incapable of making readable copies of the microfilmed material, but duplicates can be obtained from the national archives for a modest fee.

The state archives hopes to supplement its above-mentioned holdings with service records for Louisiana's Negro units in the Union Army, as well as the forces raised directly by the Confederate government, such as Captain O. J. Semmes' 1st Confederate Light Artillery. If successful in obtaining this material, the state depository will possess a service record for virtually every Louisianian who fought in the Civil War.

In addition to Civil War material, the state archives possesses pension applications for Louisiana's War of 1812 veterans. These records, actually standardized petitions to parish judges, unfortunately contain little more than the veterans' names, ages, and units. The archives, however, possesses an index to more detailed service records deposited in the national archives.

Another little used genealogical resource is the voter registration books for the years 1898 and 1913. The 1898 rolls include fifty-six parishes, while the 1913 rolls contain only twenty-five. Therefore, the author will focus his remarks on the former registers.

Louisiana's ruling Democrats produced a new state constitution in 1898 expressly to disfranchise Negro voters. Under the new constitution, adult males were required to either



be literate or a landowner in order to vote. Through these provisions, the vast majority of the state's Negroes were disfranchised. In order to maintain poor whites on the voter registration rolls, however, Louisiana's Democrats inserted a "grandfather clause" into the new constitution. The clause provided that propertyless, illiterate men could vote if they, their fathers, or their grandfathers had been a voter on January 1, 1867. This date was selected because it predated ratification of the Fifteenth Amendment to the United States Constitution, which enfranchised Negroes. It was indeed ironic, however, that, once the voter registration was complete, eleven Negroes had retained the franchise because they had proven that their father or grandfather had been a registered, white voter.

Voters registering in 1898 provided registrars with the following information: date of registry; name; age; color; place of birth (this entry usually includes only the state); residence, occupation; length of residence in the state, parish, and ward; if naturalized; if he, his father, or grandfather was registered to vote on January 1, 1867. The archives' staff is currently microfilming these records as well as compiling an index to facilitate their use.

Like the voter registration rolls, the state archives' census schedule holdings are limited. The depository possesses, however, the 1890 Ascension Parish census. Some of the 1890 Louisiana census schedules were destroyed by fire; the Ascension schedule is therefore of particular significance to local genealogists. The state archives also contains microfilm copies of the 1791 and 1804 New Orleans censuses. These schedules, which are remarkably similar to early federal census records, indicate the head of the household, the number of males and females in each household, and the number of slaves.

The state depository also includes microfilm copies of the "Registers of Free Persons of Color," kept at New Orleans from 1840 to 1864. These registers are in English and French and contain the following information about the Crescent City's free blacks: name, age, sex, color (mulatto, quadroon, etc.), profession, birthplace, date of arrival at New Orleans, and "remarks." The "remarks" column occasionally includes descriptions of individual free blacks, and, in some instances, indicates how they were emancipated, if not born free.

The archives also contains a small collection of colonial parochial records in original form or on microfilm, including original acts from Avoyelles, St. Landry, East Baton Rouge, Natchitoches, and St. Charles parishes. The archives has available for sale calendars to the Avoyelles, St. Landry and St. Charles Parish records. The state depository also contains parochial records for the following years: St. Landry Parish, 1800-1900; St. Charles Parish, 1800-1872; Natchitoches Parish (conveyances, probate and parish court records), 1800-1900; East Feliciana Parish (probate and parish court records), 1800-1860; and Lafourche Parish (conveyances), 1808-1812.

The above-mentioned collections constitute the archives' genealogical resources. The archives' administrators hope to augment these genealogical holdings through the acquisition of additional parochial records. The state depository is currently surveying the collections of colonial and territorial records in the parish courthouses. Once this survey is complete, the archives will microfilm the parochial archives, copying existing microfilm wherever available. Thus, at project's end, the state will not only enjoy a central depository for its colonial and territorial documents, but will have preserved indefinitely the parish records.

The archives' ultimate goal is to become a state depository in the fullest sense of the word. With the active support of organizations such as the Attakapas Historical Association, the archives' administration hopes to persuade the state legislature to approve construction of a new state archives building. A new building with modern equipment will facilitate the archives' job of preserving Louisiana's public documents. Every Louisianian will benefit from such a step forward.

# THE DARBY HOUSE

By John Albert Landry

Architect  
New Iberia, La

The Darby House, located near the western limits of New Iberia, is presently in an abandoned state of disrepair. Historians have determined that this structure was built sometime during the early part of the nineteenth century, perhaps as early as 1816, by Francois St. Marc Darby. The home was originally built with the methods of construction practiced in Louisiana since the French colonial period.

Sometime later, around the 1820s, when the Greek Revival style of architecture became so popular, the Darby House, like many of its contemporaries, probably received its first-and last-major addition and renovations. A gallery was added to the eastern side of the building and decorative millwork and embellishments of the then current style were applied to the home's exterior and interior.

The Darby House's floor plan is quite simple in that it consists of a central hall on both floors running from the front to the rear gallery, flanked on either side by two very large rooms. A wooden stairway, only recently removed, provided access to the upper gallery from the lower front gallery (the porch).

The lower floor, or "raised basement," was usually reserved for such spaces as an office for the landowner, storage rooms for tools and equipment and probably the dining room. There are indications that the kitchen was in an outbuilding separate from the house, and stood southwest of the mother structure's rear facade, adjacent to one of the three underground cisterns.

The upper floor, generally classified as the main floor, was traditionally used for living and entertainment purposes as well as sleeping and some additional storage.

One of the loveliest features of this, as well as other Louisiana homes of this era, is the gallery, which serves as an aesthetic as well as functional part of the building. The gallery provides cooling shade from the almost ever present sun, shelter from periodic and seasonal rains, and a method of entering all rooms without having to intrude on the privacy of other spaces.

The Louisiana houses were raised because of the annual flooding of the Mississippi River and the state's numerous bayous. Even after the levee system was perfected, the custom remained. The gallery and the exterior stair evolved as a result of the pioneer builder's desire to conserve precious interior space and not to waste it on hallways and stairs.

The construction of Darby is typical of building techniques popular for over fifty years preceding its erection. The lower floor is constructed with perimeter walls and interior partitions of brick, whereas the upper floor and attic is of frame construction known in this area as *briquelette entre poteaux*, or brick between posts. The roof and attic construction is also typical in that the rafters, posts and other structural members are all mortised, tenoned and pegged.

At first observation, the Darby House appears to be in a deplorable state of disrepair and neglect. The exterior has suffered neglect, climatic and storm damage, as well as a discouraging amount of vandalism. The building, however, remains structurally sound and is in a stable condition. Major renovation, structural reinforcement and restoration is

required mainly to the exterior of the building. Only minor structural adjustments and alterations are needed within.

The leakage of the tin roof has recently begun to take its toll on the interior of the house. The plaster wall finish is peeling and the wood floors are beginning to show weakness and rot.

It is difficult to establish exactly when or for what purpose four fireplaces and their respective chimneys were removed from the house, or when the rear gallery and stairs affording access to the attic space were destroyed, or why the lower interior brick partitions were demolished and replaced with crude frame partitions. It has been reported that the marble and terra-cotta flooring tiles were stolen from the house shortly after the death of the last Darby to occupy the home. This original flooring has been replaced by unfinished wood planking in some rooms while other spaces have nothing but bare earth.

The exterior of the building, however, is in the worst state of deterioration. The rear gallery is nonexistent; thus this elevation is exposed to the elements. The front gallery is now almost totally destroyed through neglect and vandalism, and both the brick walls on the western and southern facades are showing the most extreme deterioration and decay. Immediate steps must be taken before disastrous structural failure becomes inevitable.

I have outlined below what I believe should be the first phase of the renovation-restoration work to be undertaken on Darby. This work would almost totally restore the exterior of the building, leaving only interior renovation and final painting and landscaping for subsequent completion.

- 1.) Removal and storage of all important and salvageable structural members, bricks, windows, shutters, doors, hardware and millwork for reuse or reproduction in the future.
- 2.) Reconstruction of the entire gallery system, including the brick columns, decking, upper wood columns, ceilings, joist replacement and repair, rebuilding of the balcony railings and balustrade.
- 3.) Repair and replacement of all condemned roof rafters, replacing the existing metal roofing with new decking and a temporary roof of ninety-pound roofing material.
- 4.) Protective painting of all work, new and existing, done under this first phase of restoration.

The second and perhaps final phase of this work shall consist of the application of the hand-split wood shingles, the rebuilding and replacement of all interior walls with their finish of plaster, rebuilding of the exterior stairway, applying stucco to the round brick columns, repair and refinishing of all wooden floors, replacement of the marble and terra-cotta tile flooring, installation of twentieth-century conveniences, such as a sprinkler system, restroom facilities, efficiency kitchen, electrical services, administrative office and renovation-restoration to all interior spaces including its related millwork, fireplaces and finishing work. In addition, the final stage of restoration work will include the replacement of all important outbuildings and reconditioning of the three underground cisterns and all landscaping and fencing, driveways, walks and parking areas.

Once the restoration work is complete, the Attakapas Historical Association, the present owner of Darby House, will use the historic home as a working museum for educational

purposes, and as a learning center for the culturally deprived. The structure could also be utilized as the site of social and civic functions; its potential is unlimited.

The Darby House is a vital part of the architectural and cultural development of Acadiane's history. Although the structure is simple in architectural design, it nevertheless exudes a distinct elegance which exemplifies the various influences on buildings of this architectural period.

## St. Martin's Regiment, Louisiana Militia

*Compiled by Dennis Gibson*

BELDEN, S., 1st Lt., Co. G., entered May 24, 1862. Transferred to Partisan Rangers, July 30, 1862.  
BESSAN, A., 2nd Lt., Co. A, entered May 22, 1862. Released August 8, 1862.  
BOBE, Hy., 1st Lt., Co. N, entered June 19, 1862. Relieved July 1, 1862.  
BROUSSARD, A. G., 2nd Lt., Co. B, entered June 11, 1862. Substituted.  
BROUSSARD, J. D., Capt., Co. B, entered August 11, 1862.  
BROUSSARD, Leo, 3rd Lt., Co. B, entered August 1, 1862.  
BURKE, J. S., 1st Lt., Co. A, entered May 22, 1862. Released August 6, 1862.  
CHILDREN, Wm., 3rd Lt., entered May 25, 1862.  
DEBLANC, Alph., 3rd Lt., entered May 22, 1862. Released August 8, 1862.  
DECUIR, J. A., 1st Lt., Co. B, entered June 11, 1862. Substituted by R. D. Etie, appointed 3rd Lt., June 18, 1862. Appointed 1st Lt., July 30, 1862.  
ETIE, R. D., 3rd Lt., Co. B, entered June 18, 1862. Said to be a deserter from the 18th Regiment. Appointed 1st Lt., July 30, 1862. Appointment annulled by Order No. 776 from Commander in Chief, August 9, 1862.  
ETIE, E. J., Lt. Col., entered May 23, 1862.  
FUSELIER, Gabriel, Col., entered May 21, 1862.  
HEARD, J., 2nd Lt., Co. B, entered August 1, 1862.  
JENNINGS, E., Capt., entered May 25, 1862.  
LASTRAPES, Alp., Capt., Co. F, entered May 24, 1862. Relieved June 30, 1862.  
LEE, Lawrence, 2nd Lt., entered May 25, 1862.  
MARTIN, S. V., 3rd Lt., Co. F, entered May 24, 1862. Appointed adjutant July 1, 1862.  
MELANCON, J., 3rd Lt., Co. H, entered June 19, 1862. Relieved July 1, 1862.  
MESTOYER, Ches., 3rd Lt., entered June 17, 1862. Discharged June 17, 1862.  
RICHARD, Theop., 2nd Lt., Co. I, entered May 24, 1862. Appointed 1st Lt., July 1, 1862.  
THIBODEAUX, H., 2nd Lt., Co. H, entered June 19, 1862. Relieved July 1, 1862.

1880 CENSUS OF NEW IBERIA  
(Continued from Vol. XII, No. 4)

Housholder	Age	Relationship to Housholder	Occupation	Person's place of Birth	Father's place of Birth	Mother's place of Birth
Decourt, Felix	33		Painter	La.	France	France
Alexandrine	35	Wife	Housekpr.	France	France	France
Lesegnier, Fernand	11		At School	La.	France	France
Jubin, Pier	33	Boarder	Carpenter	France	France	France
Otho, William	24		Works at Saw Mill	La.	La.	London
Victoria	20	Wife		La.	La.	La.
Etie, Cilema	40	Victoria's mother	Housekpr.	La.	La.	La.
Domingues, Vera	72	Grandmother	At Home	La.	Spain	La.
Etie, Daguesseau	21	Brother	Census enumerator	La.	La.	La.
Etie, Gracy	14	Sister	At School	La.	La.	La.
Winchell, Nathaniel	39		Carpenter	Ind.	N. Y.	Conn.
Sarah	28	Wife	Housekpr.	La.	Va.	La.
Lilly	11	Daughter	At Home	La.	Ind.	La.
William	5	Son		La.	Ind.	La.
Clifton	3	Son		La.	Ind.	La.
Fontlier, Leontine	62		Housekpr.	La.	La.	La.
Alpha	19	Son	At School	La.	France	La.
Laurah	19	Daughter	At School	La.	France	La.
LeBlanc, Felix	49		Drying	La.	La.	La.
Joseph	16	Son	Drying	La.	La.	La.
Samuel	14	Son	At School	La.	La.	La.
Kelly, Frances	54		Housekpr.	La.	La.	La.
Joe	23	Son	Laborer	La.	La.	La.
Marcelline	20	Son (sic)	Carpenter	La.	La.	La.
Odile	19	Daughter	At Home	La.	La.	La.
Mary	14	Daughter	At School	La.	La.	La.
East, Oneil	30		Printing Office	La.	La.	La.
Susan	25	Wife	Housekpr.	La.	La.	La.
Onelia	4	Daughter		La.	La.	La.
Lizzie	1	Daughter		La.	La.	La.
Bagary, Rene	54		Ice Man	La.	La.	La.
Mary	38	Wife	Housekpr.	France	France	France
				La.	France	La.

Houscholder	Age	Relationship to Houscholder	Occupation	Person's place of Birth	Father's place of Birth	Mother's place of Birth
Alexon	18	Son	Works at Ice House	La.	France	La.
Leon	8	Son	At School	La.	France	La.
Dupuy, Alcee	38		Dry Goods Merchant	La.	La.	La.
Elizabeth	32	Wife	Housekpr.	La.	La.	La.
William L.	11	Son	At School	La.	La.	La.
John A.	9	Son	At School	La.	La.	La.
Mary B.	7	Daughter	At School	La.	La.	La.
Charles A.	5	Son		La.	La.	La.
Albert	3	Son		La.	La.	La.
George R.	2	Son		La.	La.	La.
James L.	7m	Son		La.	La.	La.
Botta (Boutte), Joseph	47		Engineer	La.	La.	La.
? (Illegible)	38	Wife	Housekpr.	La.	La.	La.
Frank	20	Son	Engineer	La.	La.	La.
Joseph R.	15	Son	Works at Foundry	La.	La.	La.
Charles	13	Son	At School	La.	La.	La.
Mabertha	8	Daughter	At School	La.	La.	La.
Edmond	5	Son		La.	La.	La.
John P.	18	Nephew	Works at Brick Yard	La.	La.	La.
Emily	10	Niece	At Home	La.	La.	La.
Leon	13	Nephew	At School	La.	La.	La.
Marie	7	Niece	At School	La.	La.	La.
Boota, Emily	72	Mother		La.	La.	La.
Landry, Aleda	31		Housekpr.	La.	La.	La.
Julie	13	Son	Works on Street	La.	La.	La.
Royal	12	Son	At School	La.	La.	La.
Leona	5	Daughter		La.	La.	La.
Alice	20	Sister	At Home	La.	La.	La.
Southwell, William	47		Brick Mason	La.	La.	La.
Ann E.	40	Wife	Housekpr.	Delaware	Tenn.	Delaware
William D.	19	Son	Brick Mason	Miss.	Delaware	S. C.
Mary E.	11	Daughter	At School	La.	Delaware	Miss.

Householder	Age	Relationship to Householder	Occupation	Person's		Father's		Mother's	
				place of Birth	Birth	place of Birth	Birth	place of Birth	Birth
Courtney	8	Daughter	At School	La.		Delaware		Miss.	
Ralph D.	5	Son		La.		Delaware		Miss.	
Jacob	1	Son		La.		Delaware		Miss.	
Stephanie, Sister	39	Superior	Teacher	France		France		France	
Sister Mary	35	Nun	Assistant	France		France		France	
Sister St. Albert	40	Nun	Teacher	France		France		France	
Sister Mary	26	Nun	Teacher	Ark.		La.		La.	
Sister Raphael	38	Nun	Teacher	La.		Ireland		Ireland	
Sister St. Vincent	32	Nun	Teacher	France		France		France	
Sister Marguerite	40	Nun	Teacher	France		France		France	
Sister Mary	50	Nun	Cook	France		France		France	
Engstfeld, Valentin	14	Boarder	Pupil	La.		Germany		Germany	
Como, Zelime	14	Boarder	Pupil	La.		France		France	
Daban, Mary	14	Boarder	Pupil	La.		France		France	
Schwartz, Madeline	11	Boarder	Pupil	Germany		Germany		Germany	
Marie, John	40		Cooper	La.		France		La.	
Eloë	27	Wife	Housekpr.	La.		La.		La.	
Mathilda	11	Daughter	At School	La.		La.		La.	
Leonard	9	Son	At School	La.		La.		La.	
Gustave	7	Son	At School	La		La.		La.	
Elixa	4	Daughter		La		La.		La.	
Camelia	2	Daughter		La		La.		La.	
Boota (Boutte), Aristide	29		Carpenter	La.		La.		La.	
Corinne	25	Wife	Housekpr.	La.		La.		La.	
Alma	8	Daughter		La.		La.		La.	
Octave	6	Son		La.		La.		La.	
Daniel	4	Son		La.		La.		La.	
Lodie	1	Daughter		La.		La.		La.	
Muret, Lucien	48		Coopering	France		France		France	
Victoria	34	Wife	Housekpr.	La.		France		La.	
Bonaventure	18	Son	Coopering	La.		France		La.	
Paul	16	Son	At School	La.		France		La.	

Householder	Age	Relationship to Householder	Occupation	Person's place of Birth	Father's place of Birth	Mother's place of Birth
Henry	11	Son	At School	La.	France	La.
Arthur	10	Son	At School	La.	France	La.
August	8	Son		La.	France	La.
Constance	6	Daughter		La.	France	La.
Josephine	3	Daughter		La.	France	La.
Mary	1	Daughter		La.	France	La.
Lamperez, John	39		Baker	La.	Spain	Spain
Amelia	29	Wife	Housekpr.	La.	Europe	Europe
Alfred J.	12	Son	At School	La.	La.	La.
Ellen	10	Daughter	At School	La.	La.	La.
Clotilde	8	Daughter	At School	La.	La.	La.
Jack J.	2	Son		La.	La.	La.
Josephine	69	Mother		Spain	Spain	Spain
Ankeshirline, Charles	30		Cooper	La.	Europe	Europe
Mary C.	20		Housekpr.	La.	France	France
George	2	Son		La.	La.	La.
Laroquet, Estelle	17	Sister	At Home	La.	France	La.
Labauve, J. E.	38		Carpenter	La.	La.	La.
Martha	42	Wife		Ky.	Ky.	Ky.
Joseph A.	11	Son	Housekpr.	La.	La.	Ky.
Willie A.	8	Son	At School	La.	La.	Ky.
Mary A.	7	Daughter		La.	La.	Ky.
French, Rodney	19	Stepson	Laborer	La.	La.	Ky.
French, Edward	30		Carpenter	La.	La.	La.
Philoman	33	Wife	Housekpr.	La.	La.	La.
Clarence	6	Son		La.	La.	La.
Abnah	4			La.	La.	La.
Eliza	1	Daughter		La.	La.	La.
Henshaw, John	33		Planter	La.	Boston	N. Y.
Emily	32	Wife	Housekpr.	Mo.	Mo.	Va.
Charles	7	Son	At School	Mo.	La.	Mo.
Ashwell	2	Son		Mo.	La.	Mo.



Householder	Age	Relationship to Householder	Occupation	Person's place of Birth	Father's place of Birth	Mother's place of Birth
Nevil	2m	Son		Mo.	La.	Mo.
Welch, Della	33	Servant	Nurse	Ireland	Ireland	Ireland
Boughton, Mary	48		Seamstress	Miss.	Va.	Va.
Ada R.	22	Daughter	Cashier	Miss.	N. Y.	Miss.
Emma S	14	Daughter	At School	Miss.	N. Y.	Miss.
Roshier, Victor	58		Works on Streets	La.	La.	La.
Judic	68	Wife	Housekpr.	La.	La.	La.
Roger	19	Son	Works on Streets	La.	La.	La.
Emma	20	Daughter	At Home	La.	La.	La.
Albert	8	Son	At School	La.	La.	La.
Koseph, Philebare	56		Tanner	France	France	France
Ophelia	49	Wife	Housekpr.	La.	N. Y.	La.
Marie	13	Daughter		La.	France	La.
Alphonse	12	Son	At School	La.	France	La.
Antoinette	11	Daughter	At School	La.	France	La.
Ariette	8	Daughter	At School	La.	France	La.
Charlie	6	Son	At Home	La.	France	La.
Pearl	5	Son (sic)		La.	France	La.
Panrant	2	Daughter		La.	France	La.
French, Daniel	54		Carpenter	La.	N. H.	La.
Clara V.	17	Daughter	Housekpr.	La.	La.	La.
Horner D.	8	Son		La.	La.	La.
Moity, Theodule	24		Barber	La.	France	Miss.
Emilye	21	Wife	Housekpr.	La.	France	La.
Blanc, Stanleyay	67		Boatsman	France	France	France
Julienne	59	Wife	Housekpr.	La.	France	Germany
Frank	16	Son	Carpenter	La.	France	La.
Gaston	13	Nephew		La.	La.	La.
Colgin, George	59		Physician	Va.	Va.	Va.
Caroline	46	Wife	Housekpr.	Ala.	Ga.	Ga.
Caroline	28	Daughter	Teacher	Ala.	Va.	Ala.
George	27	Son	Married and in country	Ala.	Va.	Ala.

Householder	Age	Relationship to Householder	Occupation	Person's place of Birth	Father's place of Birth	Mother's place of Birth
Andrew	22	Son	Applicant in Law	Ala.	Va.	Ala.
Rufus M.	21	Son		Ala.	Va.	Ala.
Charles	11	Son	At School	La.	Va.	Ala.
Stella	9	Daughter	At School	La.	Va.	Ala.
Segura, P. H.	27		Clerk of Court	La.	La.	La.
Cara C.	24	Wife	Housekpr.	La.	France	Miss.
Fontlieu, Leodia	45		Barkeeper	La.	France	La.
Flavia	40	Wife	Housekpr.	La.	La.	La.
Leontine	20	Daughter	At Home	La.	La.	La.
Mary	18	Daughter	At Home	La.	La.	La.
Schwing, William	41		Lawyer	La.	La.	La.
Alma	24	Wife	Housekpr.	La.	Germany	Germany
Oryl	2	Son		La.	La.	La.
Etie, Clemille	43		Housekpr.	La.	La.	La.
Lucille	12	Son (sic)	At School	La.	La.	La.
Alfred	10	Son	At School	La.	La.	La.
Emanuel	7	Son		La.	La.	La.
Leopaul	6	Son		La.	La.	La.
Marie A.	3	Daughter		La.	La.	La.
Benjamin	2	Son		La.	La.	La.
Alison, T. J.	35		Civil Engineer	La.	La.	La.
Idalie	32	Wife	Housekpr.	La.	Tenn.	La.
Mary	12	Daughter	At School	La.	La.	La.
John C.	10	Son	At School	La.	La.	La.
Thomas, J., Jr.	7	Son	At School	La.	La.	La.
Charles	5	Son		La.	La.	La.
Frank T.	3	Son		La.	La.	La.
Lelia	1	Daughter		La.	La.	La.
Merchant, William B.	35		Lawyer	Miss.	-	-
Emma E.	34	Wife	Housekpr.	La.	Md.	N. C.
George W.	14	Son	At School	La.	Miss.	La.
Lura P.	11	Daughter	At Home	La.	Miss.	La.

Householder	Age	Relationship to Householder	Occupation	Person's place of Birth	Father's place of Birth	Mother's place of Birth
Lutha W.	9	Son	At School	La.	Miss.	La.
Hubert	7	Son	At School	La.	Miss.	La.
Landry, Joseph	40		Sawyer	La.	La.	La.
Uzelia	36	Wife	Housekpr.	La.	La.	La.
Prophela	13	Son	At School	La.	La.	La.
Louris	11	Daughter	At Home	La.	La.	La.
Amile	7	Son		La.	La.	La.
Phillicia	4	Son		La.	La.	La.
Luke	2	Son		La.	La.	La.
Auristeel	1m			La.	La.	La.
Landry, Robert	62	Father		La.	La.	La.
——, Balaga	56	Robert's Wife		La.	La.	La.
Simpson, William	49		Ship Carpenter	Canada	Canada	Canada
Emiline	33	Wife	Housekpr.	La.	La.	La.
Lynda	13	Daughter	At School	La.	Canada	La.
Sorrells, Samuel	47		Carpenter	Texas	Tenn.	Tenn.
Mary	21	Wife	Housekpr.	La.	Tenn.	La.
James W.	3	Son		La.	Texas	La.
William W.	4	Son		La.	Texas	La.
Emma M.	4m	Daughter		La.	Texas	La.
Frazier, Mary	20	Cousin		La.	Texas	La.
Sondo, Adolph	24		Sadler	La.	La.	La.
Lena	22	Wife	Housekpr.	La.	La.	La.
Joseph	1	Son		La.	La.	La.
Josephine	1	Daughter		La.	La.	La.
Landry, Ovell	56			La.	La.	La.
Clementine	48	Wife	Housekpr.	La.	La.	La.
Etie, Aristelle	6	Grandchild		La.	La.	La.
Lyles, Jerome	32		Watchman on Boat	Miss	S. C.	N. C.
Johnnie	30	Wife (sic)	Housekpr.	La.	Va.	La.
Lena	11	Daughter	At School	La.	Miss.	La.
Laurence	4	Son		La.	Miss.	La.
Clara	1	Daughter		La.	Miss.	La.

Housholder	Age	Relationship to Housholder	Occupation	Person's place of Birth	Father's place of Birth	Mother's place of Birth
Claborne, R. C.	52		Clergyman	England	England	England
Bealoth	32	Wife	Housekpr.	Florida	France	Germany
Bernard, Arthur	35		Wheelwright	La.	France	France
Mary	25	Wife	Housekpr.	La.	Germany	Germany
Liza	9	Daughter	At School	La.	La.	La.
Hasty	7	Son	At School	La.	La.	La.
Willie	3	Son		La.	La.	La.
Edwin	5m	Son		La.	La.	La.
Rivers, Marciline	9	Niece	At School	La.	La.	La.
Clavery, Francois	45		Jeweler	France	France	France
Félicie	36	Wife	Housekpr.	La.	France	La.
Susan	14	Daughter	At School	La.	France	La.
Mary	11	Daughter	At School	La.	France	La.
Charles	8	Son	At School	La.	France	La.
Amelia	3	Daughter		La.	France	La.
Simond, Charles	47		Engineer	Europe	Europe	Europe
Julia	26	Wife	Housekpr.	La.	Europe	Europe
Louisa	3	Daughter		La.	Europe	La.
Ophelia	2	Daughter		La.	Europe	La.
Emma	8m	Daughter		La.	Europe	La.
Schlichting, Henrietta	75	Aunt	At Home	Europe	Europe	Europe
Stutt, Charles	47		Foundryman	England	England	England
Cloninda	39	Wife	Housekpr.	Germany	Germany	Germany
Dubuchet, A. D.	46		Mfy. Seltzer	La.	La.	La.
Margaret	40	Wife	Housekpr.	La.	La.	La.
Etna	11	Daughter	At Home	La.	La.	La.
Weeks, W. F.	55		Planter	La.	-	Va.
Mary G.	52	Wife	Housekpr.	La.	Mass.	Va.
Lilly	25			La.	La.	La.
Harriet	15	Daughter	At School	La.	La.	La.
Towles, P. S.	47	Cousin	Farmer	La.	Va.	Va.
Fallon, E. J.	22		Professor of Mathematics	La.	Ireland	Ireland

Housholder	Age	Relationship to Housholder	Occupation	Person's place of Birth	Father's place of Birth	Mother's place of Birth
Parmentier, Henry	27		Clergyman	France	France	France
DeBlanc, Dorseno	50		Physician	La.	-	-
Martha	33	Wife	Housekpr.	La.	-	La.
Albert	13	Son	At School	La.	La.	La.
Nina	5	Daughter		La.	La.	La.
Rose	3			La.	La.	La.
Juge, Eugene	76		Bridge Tender	France	France	France
Hebet, M. V.	22		Druggist	La.	La.	La.
Duperier, Hortense	71		Housekpr.	La.	La.	La.
Hebert, Laurence	12	Granddaughter	At School	La.	La.	La.
Clemonce	9	Granddaughter	At School	La.	La.	La.
Alphard	20	Grandson	Grocer	La.	La.	La.

# MINISTER BRADLEY AND THE ELEVENTH COMMANDMENT

*By David C. Edmonds*

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On October 21, 1863, exactly six months after the first destructive entry of Federal troops into Opelousas, a second large Union army occupied the little town. Their objective—to "plant the Union flag in Texas"—had brought them up the Teche from Brashear (present-day Morgan) City, through Franklin, New Iberia, Vermilionville (modern-day Lafayette), and on to Bayou Carencro, near Grand Coteau. From Opelousas the Yankees planned to cross the Southwest Louisiana prairies to the Sabine. (1) But the Great Texas Overland Expedition, as the campaign was cynically dubbed by critics, was bogging down. Large numbers of mounted Texas and Louisiana Confederates, under the command of General Richard Taylor, had harassed, sometimes even humiliated, the much larger Union force during their long ascent of the Teche Valley. Indeed, the Rebels seemed to be waiting for the opportunity to catch the Union Army on the treeless prairies.

The Federal commander, Major-General William B. Franklin, was a cautious and indecisive man. Still smarting from bitter and humiliating defeats at Fredericksburg and Sabine Pass, Franklin decided to rest his force of 25,000 bluecoats in Opelousas and await further instructions from Gulf Headquarters in New Orleans. The delay, however, created logistical problems. St. Landry Parish had been practically denuded during the spring occupation. If necessary, he could use his several-hundred-wagon supply train, but these provisions would be needed once the army struck the barren southwestern Louisiana prairies. Thus, his army would just have to make do with what they could obtain from the already impoverished St. Landry residents.

No St. Landry Parish resident was exempt from the Union plunderers. Rich and poor, black and white, freeman and slave, widows and ministers could do nothing more than complain as they watched the efficient foragers ride away with their sugar, hay, cotton, corn, fowl, cattle, horses, wagons and personal valuables. (2)

The Union thievery incurred the wrath of Rev. James Earl Bradley, a young Methodist Episcopal minister at Opelousas. Bradley, who resided at the Collin George Adams plantation near Quartier Plaisance, about four miles northwest of Opelousas, was particularly

1. Most of the official dispatches relating to "operations in the Teche country, La." in the autumn of 1863 are contained in *War of the Rebellion: A Compilation of the Official Records of the Union and Confederate Armies* (Washington, D. C., 1880-1902), XXVI, pt. 1, 332-395.

2. There are many firsthand accounts of the Union Army's foraging activities in St. Landry Parish. Some of the better ones are *Harris Bescher, Record of the 114th Regiment New York Volunteers* (Norwich, N.Y., 1888), pp. 189-175, 261-266; J. F. Moore, *History of the 52nd Massachusetts Regiment* (Boston, 1693), pp. 129-139; and James K. Ewer, *The 3rd Massachusetts Cavalry* (privately printed, n. d.), pp. 77-86. From the perspective of the plundered residents, the best sources are the many legal claims arising out of the war in Louisiana. See, for example, French and American Claims Commission, "Jules Perrodin vs. the United States," Claim No. 90, filed in the National Archives and Records Service, Washington, D. C. This claim has been edited and annotated and will be one of the Attakapas Historical Association's forthcoming special publications.

disturbed because the Union presence meant that his already delayed wedding would have to be further postponed, for his fiancé, Annie, then in New Orleans, was unable to secure a pass from Union authorities because of the military operations in the Teche country. Moreover, adding insult to injury, the Yankee foragers in and around Opelousas were becoming increasingly obnoxious and destructive.

The unwelcome invaders had initially seemed civil enough to Bradley. The first Yankee visitor, no doubt a straggler, had ridden up the narrow tree-shaded lane to the Adams plantation and asked for bread and milk. "We gave him some," Bradley noted in his diary that night, "but he was as restless as a beast in a cage." (3)

On the following day, however, the Yankees "made up for time past." An entire cavalry regiment, Harai Robinson's 1st Louisiana (Union), came riding up the lane, some of the bluecoats breaking down fences and riding across the fields. (4) Bradley was at home with Mrs. Adams (nee Francina Brown) and her two daughters, twenty-year-old Amanda and little Susanna, age nine. The master of the house, fifty-year-old Collin George Adams, a wealthy planter from Shelby County, Tennessee, was absent, having driven his slaves and livestock to the relative safety of Pine Prairie in anticipation of the Union occupation. (5)

Harai Robinson, the cavalry commander, saluted, then began interrogating Bradley regarding the Rebels' whereabouts and the location of their camps. But Bradley was a chauvinist in the true sense of the term, blindly devoted to the Confederate cause, and would divulge nothing of value. With the minister's sentiments thus revealed, the Yankees began breaking into outbuildings in search of forage and valuables. One group even entered the house and, in Bradley's words, "began a pillage that the devil himself would blush at."

Bradley beseeched them to leave at once, but to no avail. He even raised his arms toward heaven and commenced praying. Still they did not desist. Finally, he began lecturing them on the sinfulness of their ways, and quoted from the scriptures, reminding them of the commandment: "Thou Shalt Not Steal." The minister's futile efforts, however, only served to antagonize the trespassers who pushed him aside with a rejoinder that God supported the Union side. Not merely content to take some ten wagonloads of produce from the Adams plantation, as well as all of the barnyard and pasture animals, "they got so low as to cut up and break my buggy. I would rather be united in death," complained Bradley, "than linked in life with such devils."

Still the visits did not cease. Each day, it seemed, another Union regiment, members of John Fonda's Cavalry Brigade, came riding up the lane in search of more provisions. (6) What they could not remove from the premises was smashed or rendered useless to its owners.

The final foraging raid spurred Bradley into action. Union General William Franklin, he had heard, was a strict disciplinarian who frowned on unwarranted destruction. He then sat

3. Rev. Bradley kept a detailed diary of his activities during the Civil War. A microfilm copy, "The James Earl Bradley Papers," is currently held by the L. S. U. Archives in Baton Rouge.

4. The 1st Louisiana Cavalry (Union) was in fact an all Yankee regiment. It was composed mainly of New Yorkers, Rhode Islanders and few Massachusetts soldiers. Harai Robinson, a New Yorker, formed the regiment in New Orleans. "The Harai Robinson Papers," L. S. U. Archives, Baton Rouge; see also "Mutiny at Thibodaux," *Official Records*, XXVI, pt. 1, 282-273.

5. The Adams family apparently came to Louisiana from Shelby County, Tennessee. According to the 8th U. S. Census (1860) the Adams plantation was valued at \$120,000; in addition, the French and American Claims Commission, "Theodore Velede vs. U. S.," Claim No. 214, National Archives, Washington, D. C., contains a deposition by Collin George Adams.

6. Fonda's 1st Brigade, in the cavalry division commanded by Brigadier General Albert E. Lee, consisted of the 118th Illinois Mounted Infantry, the 1st Louisiana Cavalry (Union), the 6th Missouri Cavalry and the 14th New York Cavalry. *Official Records*, XXVI, 338.

down and drafted a strongly worded letter depicting the "depredations" on the Adams plantation. Stuffing his pockets with a small bottle of homemade gold coins in order to bribe a guard, if necessary, to deliver his written complaint, Bradley uttered a prayer and began a four-mile trek to Opelousas. The full text of the above-mentioned letter follows. (7)

C. Adams Plantation  
4 miles west of Opelousas  
Oct. 28, 1863

To the General Commanding  
the U. S. Troops at Opelousas

Hon. Sir:

Permit the undersigned to lay before you the following facts.

1) The first one of your troops reached this plantation last Sabbath [October 25, 1863]. He desired food, and we gave him the best our means afforded.

2) He was followed on Monday, by the 1st La. Cavalry Reg. [Union] and some others, who desired water and they were served till satisfied. They then rode down and spread over the floor, taking what they wanted, and even the last horse. I appealed to the gentlemanly Col. [Harai Robinson] who ordered a restoration, but they departed returning nothing.

3) They were early followed by others, who, pursuing the same course, went further. They professed to have orders to search the dwelling, which was done with a vengeance, examining even the beds of the ladies; and frightening women and children half out their wits. They left, taking among other things, the last saddle on the place (a dear memento of the departed.) (8)

4) Those soldiers were followed by others (about 250) yesterday on a 'foraging tour.' Instead of riding up like *true northern gentlemen and soldiers*, many of them acted like schoolboys, just out of school, or perhaps more correctly, like mad men; and soon covered the place. Even the more civil paid no attention to me who had gone out to know their business. Then began a scene of destruction which beggars description, and most shameful to relate.

Their swords were drawn and guns presented as if to make a grand charge upon some battlefield, and all sorts of poultry, hogs, pigs and potatoes were slaughtered and bagged: Negroes at times leading, and of course grossly insulting.

In the *fight* (?) they made a charge upon my poor old buggy, and took it after much noise and rattle, captured its valuables, and left it torn, broken, and in ruins.

7. Bradley's letter is also part of the Bradley papers at the L. S. U. archives.

8. The reference is apparently to a deceased child in the Adams family. The 8th U. S. Census (1860) lists three sons: Rubin, age 18; W. B., 14; and Louis, 12.



I appealed to their honor, gave them food, treated them generously: yet they refused to desist; their hearts of steel couldn't be touched. I then appealed to the officer in command who gave us a guard *after the swords of destruction was completed*.

He was further informed that the Confederates had bought what surplus corn was on hand, leaving us what they thought sufficient for the family, numbering all present (family and servants) about 75 persons. With this fact before them they took 10 wagons load of corn, hay, etc.

Now, when your army passed through here last spring, General [William H.] Emory (a noble gentleman and soldier) who was in command during Gen. [Nathaniel P.] Banks absence, when appealed to about this same matter, issued an order that planters were to be protected in this spring, and sent us a guard with that instruction particularly.

Gen., you will respect the honor of your name, of your country, and not suffer a repetition of this shameful outrage. The cries, tears and prayers of women and children will also weigh with your generous heart.

Now, what we pray for is an order from your hand, that no more forage be taken from this place without your permission. If you can give a guard or two or three men, it will be better still. I think you need not apprehend any danger for them.

If you doubt these statements, send men to examine the cribs, etc.

Yours truly,

Jas. E. Bradley

Pastor, M. E. Church, Opelousas

Once in Union occupied Opelousas Bradley found not General Franklin, but Brigadier General Cuvier Grover, who was then quartered at Ringrose Plantation, the home of Widow Michel William Prudhomme. Just as Bradley suspected, he had to bribe a guard to deliver his protest.

Within an hour, Bradley received "protection papers" signed by Grover, a thirty-five-year-old West Pointer, as well as the general's verbal promise to "inquire into the depredations." Feeling quite pleased with himself, Bradley walked home, reaching the Adams' plantation by nightfall. No sooner had he arrived, however, than a small cavalry detachment of the 118th Illinois, commanded by Capt. Arthur W. Marsh, (9) rode up and ordered him to return to Opelousas to face the accused parties—Robinson and Fonda—as well as General Grover.

In Opelousas, Rev. Bradley was quickly ushered into the general's quarters. "Mr. Bradley," said Grover, "I arrest you as a suspicious and dangerous character. I have grounds to infer that you are a secret Confederate agent here for such business."

Whether the minister was in fact a spy is uncertain. At any rate, one of Grover's orderlies, an "upstart officer," in Bradley's words, spoke up and said: "We can't allow our flag to be insulted," whereupon guards were called in and the startled minister was unceremoniously conducted to the St. Landry Parish Courthouse jail, several blocks away. Bradley thus learned the eleventh commandment of wartime survival: Thou shalt not protest the presence of thine enemies!

### *Epilogue*

In the next few days Bradley wrote even more letters of protest. Nevertheless he remained in the Opelousas jail until Franklin's forces evacuated the town on November 1, 1863, giving up their attempt to invade Texas via southwestern Louisiana. (10)

In early December 1863, the minister secured a pass from Confederate authorities, traversed the Atchafalaya wilderness to Plaquemine, caught a Yankee steamer downriver to New Orleans, and marched his "dearly betrothed" Annie to the nearest Methodist altar. The newlyweds subsequently returned to Opelousas, where they resided for many years after the war.

10. A rearguard portion of these forces was soundly defeated by Texas Confederates on November 3, 1863 at the Battle of Bayou Bourbeux. See David Edmonds, "Surrender on the Bourbeux," *Louisiana History*, XVIII (Winter, 1977), 83-86.

## FRANCISCO SEGURA

By Pearl Mary Segura

Lafayette, La

Francisco de Paula Joaquin Facundo Segura, legitimate son of Manuel Segura and Gertrudis Varnona, was born at Malaga, Spain, on November 27, 1759. He was baptized three days later at the parish church, the Church of Santiago. (1)

Little is known of Segura's childhood, but, on June 1, 1778, the young Malaguenian boarded the Louisiana-bound brig *San Joseph*, commanded by Don Antonio Caballera. After putting in at Cadiz, Spain, between June 13 and July 21, (2) the vessel resumed its voyage to the Mississippi via Puerto Rico and Havana, landing at New Orleans on November 11, 1778. (3)

Sixteen days later, Francisco celebrated his nineteenth birthday at Louisiana's capital while awaiting transportation to a settlement site in the Attakapas district. This period of inactivity ended on January 14, 1779, when Don Francisco Bouligny reported to Governor Bernardo de Gálvez that he was escorting eight immigrant families, including Segura, to their future homes "on the Teche on the partition of the Atacapas [sic]." (4)

Nueva Iberia was the settlement established by these Spanish settlers, (5) and, on February 18, 1779, Bouligny notified Gálvez that "the families are happy with the plots of ground I have assigned them." (6)

In a subsequent report, dated March 4, 1779, Bouligny apprised the governor that the families of Gonzalo de Prados, Juan Lopez, Ruiz, Juan Garrido, and Josef Artacho, who had been detained at New Orleans, had arrived at Nueva Iberia. (7) The Prados family's arrival was probably the cause for rejoicing by Segura, for family tradition indicates that the young Spanish bachelor had followed his Malaga-born sweetheart, Maria de Prados (Gonzalo's daughter), to the New World. (8) Francisco Segura and Maria de Prados were married in 1780, and their union was blessed with ten children: Maria Teresa Basilia, b. November 11, 1781, m. Antoine Romero; Joseph Manuel Thomas, b. December 23, 1786, not known to have married; Raphael, Sr., b. March 4, 1794, m. 1. Marie Carmelite Romero, 2. Azelie Gathe, 3. Elise Celima Bonin; Eloy, b. April 13, 1795, m. Julie DeRouen; Marie Therese

1. Fernando Gomaz and Francisca Fernandez served as Segura's godfather and godmother. The ceremony was witnessed by Antonio Ramirez and Jose Obispado de Malaga. Archivo ADM/168, Pz1 2, fol. 173. Pqa. Santiago Lbo. 28.

2. Maurine Bergerie, *They Tasted Boyou Water: A Brief History of Iberio Parish* (New Orleans, 1962), p. 105. Spain. Archivo General de Indias, Papeles Procedentes de Cuba. Legajo 578. Hereafter cited as PPC, with legajo number.

3. Bergerie, *Boyou Water*, p. 105.

4. *Ibid.*, pp. 127-128.

5. Miguel Romero, the widow of Theresa Villatoro, Bernardo de Aponte, Francisco Balderas, Joseph Lagos, Francisco Segura, Josef de Porras and Francisco Ortiz. *Ibid.*

6. *Ibid.*, p. 132.

7. Prados, his wife, Teresa Guzman, and their children, Manuel, Maria, Gertrudis and Teresa, had remained in New Orleans to await the birth of an infant. *Ibid.*, pp. 128-130.

8. Maria de Prados was born at Malaga, Spain on November 26, 1765. She was baptized four days later at the Church of Santiago. Her godfather was Juan Antonio Fuerte, and the ceremony was witnessed by Don Antonio Ramirez and Miguel del Castillo. Obispado de Malaga. Archivo. ADM/169, Pza 2, folio 154, Pqa. Stgo. Lbo. 30, n. 281.

Francisca Mathilda, b. October 14, 1798, m. Jean Miguez; Antoine, b. April 14, 1800, m. Marguerite Marcelite Viator; Rosalie, b. June 17, 1803, m. Joseph David Babineau; Louis, b. January 8, 1806, m. Helene Murdock; Santiago (Jacques), b. August 20, 1809, m. Anastasie Leleu. (9)

The one-year interim between Maria de Prados' arrival at Nueva Iberia and her marriage to Francisco Segura resulted from the latter's involvement in the American Revolution. Segura took part in the Battle of Manchac as a volunteer in the 5th Company of the 1st Battalion of the Regiment of Louisiana, commanded by Francisco Bouigny. He subsequently participated in the successful Spanish effort to seize Fort New Richmond at Baton Rouge, the fall of which ensured Spanish control over the lower Mississippi Valley. (10)

Returning to Nueva Iberia in 1780, Francisco devoted his efforts to developing his land grant. Like his neighbors, Segura initially attempted to cultivate flax and hemp. Failing in this endeavor, he turned to cattle production. His brand, FA, was registered with the Attakapas commandant in 1785. (11)

During the twilight years of the eighteenth century, Segura enlarged his original land grant. His title to these properties, however, was nullified by the Louisiana Purchase in 1803. Thus, like all Louisiana landholders, he was compelled to prove his ownership of the property to the American government. His claim to his recent acquisitions was certified in three certificates issued by the Registrar of the State Land Office of Louisiana, Southwest District. (12) The first document follows below.

28-b  
Comms. Certificate  
B 1453  
Francisco Segura

No. 1453

Deputy Register's No. 33 Attakapas

By the commissioners appointed for the purpose of ascertaining the rights of persons to Lands, within the District and Territory aforesaid; It is hereby Certified that Francisco Segura of the County of Attakapas is confirmed in his claim to a tract of land containing four hundred & eighty superficial arpents, equal to 406 21/100 American acres, founded on Settlement and occupancy by the claimant on & about six consecutive years previous to the 20th of December 1803, Situate in the County of Attakapas on the west side of Lake Flammand at a place called New Iberia having a front of twelve arpents with the depth of forty and to have such form and marks, natural and superficial, as shall be represented in a Plat thereof, to be returned by the Principal Deputy Surveyor of the District; Wherefore, agreeably to the provisions of Congress, passed the third day of March, 1807, entitled "An Act respecting the claims

9. Donald J. Hebart, *Southwest Louisiana Records*, 11 vols. (Eunice, La., 1974-1977), volumes 1-5.

10. S.A.R. Spanish Records. Spanish-English War, 1779-1783. Men Under Gen. Don Bernardo de Galvez and other records from Archives of the Indies, Seville, Spain. C. Robert Churchill, President, Louisiana Society, S.A.R., pp. 80-82.

11. Brend book of the Opelousas and Attakapas Districts, 1739-1888, p. 137.

12. Louisiana Department of Natural Resources, Division of State Lands, Baton Rouge, Louisiana.

to land in the Territories of Orleans and Louisiana, the claimant is entitled to a patent from the United States, for the above described tract of land or so much thereof as is not rightfully claimed by any other person unless the same shall be found to include either a Lead mine or Salt Spring.

This certificate being filed with the Register of the Land Office of the said District, within twelve months from the date hereof, shall entitle the claimant to the Certificate of the said Register, on which a Patent shall issue.

Given under our hand at Opelousas Church, this 11th day of September in the year one thousand eight hundred and eleven and in the thirty sixth year of the independence of the United States.

Wm. Ganard  
SIGNED      Sevin Waites      commissioners.  
                 Gideon Fitz

Certificate No. 1,454 included 160 arpents equal to 135 40/100 American acres founded on settlement and occupancy of Manuel de Prados and others on or about three consecutive years prior to December 20, 1803. Certificate 1,455 included 160 arpents equal to 135 40/100 American acres founded on settlement and occupancy by Marie Ruis, Juan Lopez' widow, and others about nine years prior to December 20, 1803. This land totalled 800 superficial arpents (677.01 American acres.) Certificate 1,567 approved the double concession of Frederick H. Duperier and of Francisco's son, Antoine Segura, for 726.9 acres on March 18, 1826 in the Donaldsonville office of James L. Johnson, a surveyor.

In late January 1822, Johnson had surveyed a tract of land containing 110 74/100 acres at the request of Francois Segura, Jr. His brother, Eloy, was one of the chain carriers. On the same day, Johnson surveyed another tract containing 92 1/2 acres for Francois, Jr.

Francisco Segura died on September 18, 1831 at his plantation home on Lac Tasse, formerly known as Lac Flammand, and subsequently renamed Spanish Lake in honor of the Spanish settlers who occupied its banks in the late eighteenth century. (13) His succession was filed on September 30, 1831, at the St. Martin Parish Courthouse.

The inventory of his estate included the following:

1. A habitation situated in this parish [St. Martin], having twenty-three arpents of land front on the west bank of Lac Tasse, with a depth of forty arpents, bordered on one side by land owned by Mr. Jean-Baptiste Plauche and on the other by that of the Widow Antoine Viator, together with all the buildings and other constructions of the said habitation, fence excepted. \$2,900.00

2. 5,500 fence rails at 3 cents a post. \$165.00

3. 5,500 fence rails at 2 cents a post.	\$110.00
4. Four oxcarts at forty-nine dollars.	\$49.00
5. A carriage.	\$35.00
6. Sixteen and a half pairs of oxen at twenty-five dollars a pair.	\$412.50
7. 880-six-foot rails at 2 ½ cents each.	\$22.00
8. Sixteen pieces of cypress estimated at one dollar and twenty-five cents apiece.	\$20.00
9. Thirty-nine cypress posts estimated at four dollars.	\$4.00
10. A bunch of old rails estimated at four dollars.	\$4.00
11. Two iron chains estimated at ten dollars.	\$10.00
12. Twenty-three pieces and blocks of cypress estimated at twenty cents apiece.	\$11.50
13. Four stacks of straw estimated at ten dollars.	\$10.00
14. 500 barrels of corn estimated at 75 cents a barrel.	\$375.00
15. 20,000 pounds of cotton seeds at 1 ½ cents a pound.	\$300.00
16. Four plows estimated at seventeen dollars.	\$17.00
17. A "flouck" estimated at two dollars.	\$2.00
18. Four harrows estimated at twelve dollars.	\$12.00
19. Fifteen hoes estimated at one dollar and eighty-seven and a half cents.	\$1.87½
20. Nine shovels estimated at one dollar and twelve and a half cents.	\$1.12½
21. A notched fence post estimated at one dollar.	\$1.00
22. One "cromaine" estimated at two dollars.	\$2.00
23. Six pieces of chain to pull estimated at three dollars.	\$3.00
24. Three pitsaws and a <i>passepoutout</i> estimated at seven dollars.	\$7.00

25. Four cartloads of straw estimated at ten dollars.	\$10.00
26. Two scythes estimated at one dollar.	\$1.00
27. — tame milk cows of one year and more estimated at eight dollars a head.	—
28. — wild horned cows of one year and on estimated at six dollars a head.	—
29. — wild bulls of four years and older estimated at twelve dollars a head.	—
30. — horses and mules of one year and older estimated at six dollars a head.	—
31. — tame horses estimated at fifteen dollars each.	—
32. A Negro named Billy aged 60 years, estimated one hundred and fifty dollars.	\$150.00
33. A Negro named Diego aged forty years estimated three hundred dollars.	\$300.00
34. A Negro named Davy aged forty-five years estimated three hundred and fifty dollars.	\$350.00
35. A negro named Jean Louis aged thirty-five estimated three hundred fifty dollars.	\$350.00
36. A Negro named Anson aged about thirty years estimated six hundred dollars.	\$600.00
37. A Negro named George aged about twenty years estimated five hundred dollars.	\$500.00
38. A Negro named Nelson of about twenty years estimated five hundred and fifty dollars.	\$550.00
39. A Negro named Louis of about eighteen years estimated five hundred and fifty dollars.	\$550.00
40. A Negro named Robert of about seventeen years estimated five hundred and fifty dollars.	\$550.00
41. A Negro named Peter of about fifteen years estimated five hundred dollars.	\$500.00

42. A Negro named Moss of about fourteen years estimated five hundred and fifty dollars. \$550.00
43. A Negro named Charles of about fourteen years estimated five hundred dollars. \$500.00
44. A Negro named Dick aged about thirteen years estimated five hundred dollars. \$500.00
45. A Negro named Henry of fourteen estimated four hundred dollars. \$400.00
46. A Negro named James of about twelve years estimated three hundred and fifty dollars. \$350.00
47. A Negro named Rose of fifty years estimated one hundred dollars. \$100.00
48. A Negress named Clarisse aged about nineteen years and her two children under ten years estimated seven hundred dollars. \$700.00
49. A small Negress named Betsy, an orphan, of about eight years estimated two hundred dollars. \$200.00
50. A piece of land situated near Lac Tasse of irregular figure containing about one hundred and fifty arpents superficial, which is found between the two lands of Mr. Césaire DeBlanc estimated three hundred dollars. \$300.00
51. A clock estimated forty-five dollars. \$45.00
52. A gold watch and the chain estimated one hundred dollars. \$100.00
53. A chest of drawers estimated twenty dollars. \$20.00
- 53 bis. Another chest of drawers estimated fifteen dollars. \$15.00
54. Three mirrors estimated thirty dollars. \$30.00
55. An *armoire* of cherry estimated forty dollars. \$40.00
56. Twelve new settings of silver and the large spoon estimated one hundred and twenty dollars. \$120.00
57. Twelve used settings of silver and its large spoon estimated one hundred and ten dollars. \$110.00



58. Two small jars estimated six dollars.

\$6.00

The community property was sold on October 28, 1831. The auction netted \$20,708.46. Eloy Segura was the administrator of the estate.

As a widow, Maria de Prados received one-half of the succession—\$20,011.77. Each of the nine surviving children received \$2,223.53.

Maria lived until September 11, 1845. Her succession, No. 1,061 at the St. Martin Parish Courthouse, was opened on September 30. (14) She was survived by Raphael; Marie Therese (Mrs. Antoine Romero); Rosalie (Mrs. Joseph David Babineau); Louis; and Francois, Jr. Each of the children received one-ninth of the estate which totalled \$29,552.77. Also sharing in the estate were the children of the following who had preceded their mother in death: Eloy, Marie, Mathilde (Mrs. Jean Miguez), Antoine and Jacques. All died within the five-month period preceding their mother's death giving rise to the belief that an epidemic was raging in the summer of 1845.

The last surviving child, Raphael, died on October 9, 1891 (15) at the age of 97 years, 7 months, and 6 days at his home in Segura, which stood for approximately 150 years until two hurricanes damaged the roof. (16) The house was razed in 1965 and rebuilt in 1967 by Raphael's great-granddaughter, Mrs. Thomas Holleman (Eleanor Landry) and her husband, who now reside in it with their family. Raphael served as a private in Baker's Regiment in the War of 1812. Before his death, William Henry Perrin described the elderly Segura with the following statements: "His life would furnish a history within itself. His long life has been full of usefulness, and in his old age he is revered by all who know him." (17) His obituary in the *Lafayette Advertiser* stated: "He held large tracts of land acquired through Spanish grants, and for many decades was the largest stock raiser and planter of this section." (18)

14. St. Martin Parish Courthouse, St. Martinville, Louisiana. Succession No. 1061.

15. New Iberia Church Records, volume 1, p. 11; The *Lafayette Daily Advertiser*, October 17, 1891.

16. Don Heath, "Legend, History Haunt Iberian Plantation House 'Segura Place,'" *Advertiser*, July 6, 1959; Frances Taylor Love and John Love, *Here Is South Louisiana* (Lafayette, La., 1965); Mario Mamalakis, "Old Plantation Mansion Recalls Days of Glamour," *Lafayette Progress*, October 15, 1955.

17. William Henry Perrin, *Southwest Louisiana Biographical and Historical* (New Orleans, 1691), Part II, 132.

18. *Advertiser*, October 17, 1691.

# THE SEGURA FAMILY, 1779 TO THE PRESENT

*By Pearl Mary Segura*

## I. Manuel Segura and Gertrudis Varasona of Malaga, Spain

- A. Francisco (François, Sr.) Segura
  - b. November 30, 1759 in Malaga, Spain
  - m. Maria de Prados in 1780 in St. Martinville, Louisiana. She was a native of Malaga, Spain and was the daughter of Gonzalo de Prados, native of Malaga, Spain, Parish of St. James (Santiago), and of Teresa Guzmán, also of Malaga, Spain. She died at Segura, Louisiana, near Spanish Lake on September 11, 1845. Her succession is dated September 30, 1845 (SM ct. Hse., Succ. #1061)
  - d. September 18, 1831 (SM ch.: V. 5, p. 10, #59). His succession is dated September 30, 1831 (SM ct. Hse., Succ. #680)

## II. Francisco (François, Sr.) Segura and Maria (Marie) de Prados

- A. Marie Therese Basilia Segura
  - b. November 1781 (SM ch.: V. 2, #2)
  - m. Antoine Romero, son of Miguel (Michel) Romero, native of Castuera, Bishopric of Badajoz, b. 1744? resident of the city of Malaga in the parish of the Holy Martyrs, and of Maria Grano, b. 1739 native of the city of Malaga, Spain, b. 1777? in Malaga, Spain.
  - d. August 11, 1870 (NI ch.: V. 2, p. 16) as a widow. Her succession is dated August 31, 1870 (NI ct. Hse. Succ. #97)

### Children:

- 1. Antoine Romero, Jr.
  - b. March 14, 1804 (SM ch.: V. 6, #96)
  - m. October 27, 1823 Anne Domingues of LaFourche (SM ch.: V. 6, #339)
  - d. July 19, 1866 (NI ch.: V. 1, p. 65). Succession dated July 24, 1856 (SM ct. Hse. Succ. #1969); succession dated August 15, 1866 (Franklin ct. Hse.: Succ. #2088); succession dated January 22, 1868 (SM ct. Hse. Succ. #2109)

## Children:

- a. Marie Ozea Romero
  - b. November 14, 1824 (SM ch.: V. 7,) #15540;
  - m. Jean-Baptiste Viator; m. February 5, 1866 Marcelin Reaux as widow of Jean-Baptiste Viator (NI ch.: V. 1, p. 291)
- b. Emilia (Amelia) Irma Romero
  - b. July 23, 1826 (SM ch.: V. 7, #1827);
  - m. February 20, 1843 Francois Segura (NI ch.: V. 1, p. 43)
- c. Antoine (III) Frederic Romero
  - b. December 23, 1827 (SM ch.: V. 7, #2039)
- d. Joseph Severien Romero
  - b. February 13, 1830 (SM ch.: V. 7, #2454);
  - m. August 17, 1849 Marie Amelie Derouen (NI ch.: V. 1, p. 107)

## Children:

- 1. Suzanne Felicite Romero
  - b. February 15, 1852 (NI ch.: V. 1, p. 153)
- 2. Eloi Odilon Romero
  - b. September 29, 1860 (NI ch.: V. 1, p. 261)
- e. Marguerite Euseide Romero
  - b. July 19, 1831 (SM ch.: V. 8, #361)
  - m. January 11, 1849 Eloi Arvilien Segura (NI ch.: V. 1, p. 105)
- f. Carmelite Isabelle Romero
  - b. November 19, 1832 (SM ch.: V. 8, #402);
  - m. January 10, 1849 Belissaire Miguez (NI ch.: V. 1, p. 104), succession of Belissaire Miguez dated January 25, 1854 (SM ct. Hse.: Succ. #1406;)
  - m. (2) April 30, 1855 Desire Miguez (NI ch.: V. 1, p. 184)
- g. Virginie Romero
  - b. August 31, 1834 (SM ch.: V. 8, #783)
  - m. March 19, 1861 Prospere Romero, Sr. (SM ct. Hse., Marriages, V. 1, #1516) son of Bernard Romero and Caroline Fegnon

Children:

1. Prospere Romero, Jr.  
b. February 8, 1863  
(NI ch.: V. 1, p. 291)
2. Antonio Romero  
b. January 26, 1867  
(NI ch.: V. 1, p. 341)
3. Jean Feliace Romero  
b. August 31, 1868  
(NI ch.: V. 1, p. 376)

- h. Lodoiska Romero  
b. August 28, 1836 (SM ch.: V. 8, #1203)  
m. May 10, 1855 Cleveland Romero  
(NI ch.: V. p. 185)

2. Joseph Michel Romero, Sr.  
b. May 11, 1806 (SM ch.: V. 6, #361)  
m. August 13, 1827 Adelaide Viator  
(SM ct. Hse.: Succ. #2102)

Children:

- a. Joseph Devezin Romero  
b. October 18, 1828 (SM ch.: V. 7, #2167)  
m. May 29, 1847 Marie Oliva Miguez  
(NI ch.: V. 1, p. 92) Joseph Devince

Children:

- (1) Mathilda Romero  
b. June 28, 1848 (NI ch.: V. 1, p. 119)
- (2) Joseph Dorsino Romero  
b. March 8, 1850 (NI ch.: V. 1, p. 152)
- (3) Pierre Octave Romero  
b. September 10, 1851 (NI ch.: V. 1, p. 152)
- (4) Marie Odile Romero  
b. November 4, 1855 (NI ch.: V. 1, p. 212)
- (5) Honore Romero  
b. December 10, 1857 (NI ch.: V. 1, p. 235)
- (6) Adolphe Romero  
b. February 24, 1860 (NI ch.: V. 1, p. 259)
- (7) Ozare Romero  
b. November 10, 1861 (NI ch.: V. 1, p. 278)
- (8) Emelie Romero  
b. March 1, 1864 (NI ch.: V. 1, p. 305)
- (9) Blanche Romero  
b. November 14, 1866 (NI ch.: V. 1, p. 348)
- (10) Pierre Devezin Romero  
b. April 13, 1869 (NI ch.: V. 2, p. 26)

## b. Desiré Romero

b. April 14, 1831 (SM ch.: V. 8, #198)

m. Marie Celina Landry (SM ch.: V. 10, #1071)

Succession dated September 4, 1865

(SM ct. Hse. Succ. #1870)

## Children:

## (1) Marie Celina Romero

b. September 9, 1862 (SM ch.: V. 10, #1071)

## c. Marie Deloni Romero

b. March 20, 1833 (SM ch.: V. 8, #164)

m. April 30, 1850 Therence Boutte

(NI ch.: V. 1, p. 113)

## d. Ignace Dorsili Romero

b. March 14, 1836 (SM ch.: V. 8, #1202)

m. January 4, 1860 Elodie Borel

(NI ch.: V. 1, p. 221)

m. A widower, m. May 9, 1867 Marguerite  
Aurelia Hebert

## Children of Marriage to Elodie Borel:

## (1) Jean Simeon Gratia Romero

b. February 18, 1860

(NI ch.: V. 1, p. 256)

## (2) Marie Gratieuse Romero

b. September 30, 1861

(NI ch.: V. 1, p. 274)

Children of Marriage to Marguerite Aurelia  
Hebert:

## (1) Marie Dorsilly Romero

d. November 8, 1868 at age 3 weeks

(NI ch.: V. 1, p. 87-A)

## e. Amelia Romero

b. November 7, 1838 (NI ch.: V. 1, p. 7)

m. October 26, 1865 Octave Miguez

(NI ch.: V. 1, p. 282)

## f. Philomène Romero

b. September 22, 1840 (NI ch.: V. 1, p. 22)

## 3. Raphael (Sr.) Emanuel Romero

b. June 17, 1808 (SM ch.: V. 6, #565)

m. October 4, 1830 Clementine Viator, both of  
SM (SM ch.: V. 7, #163) Clementine d. January  
13, 1869 at age 55 years (NI ch.: V. 2, p. 1)d. May 18, 1864 at age 50 years (NI ch.: V. 1, p. 61)  
Succession dated April 4, 1865 (SM ct. Hse.: Succ.  
#1852)

Children:

- a. Raphael (Jr.) Cleophas Romero
  - b. September 25, 1831 (SM ch.: V. 8, #208)
  - m. June 20, 1853 Estelle Gario
    - (SM ch.: V. 9, #56)
  - d. February 5, 1869 at age 36 years,
    - (NI ch.: V. 2, p. 2)
    - Succession dated February 11, 1869
    - (SM ct. Hse. Succ. #2174)
- b. Mathilde Cleoma Romero
  - b. August 1, 1833 (SM ch.: V. 8, #615)
  - m. October 22, 1850 Villeor Vaillot
    - (NI ch.: V. 1, p. 119)
- c. Marie Lodeiska Romero
  - b. May 21, 1835 (SM ch.: V. 8, #940)
  - m. June 30, 1851 Adolphe La Salle
    - (NI ch.: V. 1, p. 128)
    - Succession dated May 8, 1865
    - (SM ct. Hse., Succ. #1857)
- d. Joseph Elci Romero
  - b. August 23, 1837 (NI ch.: V. 1, p. 2)
- e. Joseph Romero
  - m. November 18, 1861 Victoria Babin
    - (SM ch.: V. 9, #328)

Children:

- (a) Marie Clementine Romero
  - b. January 18, 1863 (BB ch.: V. 1, p. 34)
- (b) Corine Arthemise Romero
  - b. March 25, 1868 (SM ch.: V. 11-B, p. 89)
- (c) Raphael Romero
  - b. March 12, 1870 (NI ch.: V. 2, p. 61)
- f. Claire Romero
  - b. August 30, 1839 (NI ch.: V. 1, p. 16)
- g. Joseph Eugene Romero
  - b. March 19, 1841 (NI ch.: V. 1, p. 31)
- h. Marie Eloise Romero
  - b. October 10, 1843 (NI ch.: V. 1, p. 60)
  - m. February 6, 1861 Aristide Terriot
    - (NI ch.: V. 1, p. 239), (SM ct. Hse. Marriages
    - V. 1, #1511)
- i. Aristide Romero
  - b. November 12, 1846 (NI ch.: V. 1, p. 102)
  - m. April 24, 1865 Adele Theriot
    - (SM ch.: V. 9, #368)
- j. Marie Clementine Romero
  - b. October 19, 1849 (NI ch.: V. 1, p. 128)

4. Silvestre (Sr.) Francois Romero
  - b. December 23, 1811 (SM ch.: V. 6, #1315)
  - m. Marie Carmelite Amelia Viator  
(SM ch.: V. 7, #309)  
Succession of Amelia Viator dated May 2,  
1848 (SM ct. Hse. Succ. #1177)
  - m. December 29, 1851 Julie Viator  
(NI ch.: V. 1, p. 132)
  - m. May 5, 1857 Marguerite Irma Dominguez  
(NI ch.: V. 1, p. 199)

Children of Marriage to Marie Carmelite  
Amelia Viator

- a. Cleveland Romero
  - b. about 1835
  - m. May 10, 1855 Lodoiska Romero  
(NI ch.: V. 1, p. 185)

Children:

- (1) Joseph Romero
  - b. March 18, 1856 (NI ch.: V. 1, p. 211)
- (2) Marie Aurelie Romero
  - b. January 11, 1858 (NI ch.: V. 1, p. 231)
- (3) Joseph Alcide Romero
  - b. April 3, 1860 (NI ch.: V. 1, p. 257)

- b. Silvestre (Jr.) Romero
  - b. October 19, 1836 (SM ch.: V. 8, #1184)
- c. Francois Moliere Romero
  - b. March 9, 1839 (NI ch.: V. 1, p. 15)
  - m. October 28, 1858 Alice Segura  
(NI ch.: V. 1, p. 210)

Children:

- (1) Julia Romero
  - b. September 22, 1859 (NI ch.: V. 1, p. 251)
- (2) Francois Alc  Romero
  - b. May 12, 1861 (NI ch.: V. 1, p. 271)
- (3) Marie Romero
  - b. March 7, 1866 (NI ch.: V. 1, p. 320)
- (4) Joseph Alc  Romero
  - b. December 4, 1863 (NI ch.: V. 1, p. 296)
- (5) Marie Laure Romero
  - b. April 5, 1870 (NI ch.: V. 2, p. 61)

- d. Antoine Adolphe Romero
  - b. March 9, 1843 (NI ch.: V. 1, p. 50)
  - m. December 21, 1865 Marie Romero  
(NI ch.: V. 1, p. 288)

## Children:

- (1) Joseph Romero
  - b. December 6, 1866 (NI ch.: V. 1, p. 338)
- (2) Marie Theodora Romero
  - b. April 21, 1869 (NI ch.: V. 2, p. 19)
- e. Zulma Romero
  - m. February 6, 1860 Ulger Nores (Lopez)  
(NI ch.: V. 1, p. 224)
  - m. September 9, 1863 Louis Ringuet as widow  
of Ulger Lopez, son of Jean Baptiste Lopez  
and Celestine Lopez (SM ch.: V. 9, #345)
- f. Joseph Romero
  - b. December 17, 1840 (NI ch.: V. 1, p. 25)
- g. Josephine Telesphore Romero
  - b. July 25, 1845 (NI ch.: V. 1, p. 84)

## Children of Marriage to Julie Viator:

- a. Boy Romero
  - d. March 3, 1856 (NI ch.: V. 1, p. 34)
- b. Victoria Romero
  - b. March 1, 1854 (NI ch.: V. 1, p. 187)
- c. Marie Victorine Romero
  - b. November 11, 1855 (NI ch.: V. 1, p. 206)

Children of Marriage to Marguerite Irma  
Dominguez:

- a. Margarite Romero
  - b. July 18, 1858 (NI ch.: V. 1, p. 237)
- b. Francois Clement Romero
  - b. January 3, 1860 (NI ch.: V. 1, p. 254)
- c. Marie Fedora Romero
  - b. November 23, 1861 (NI ch.: V. 1, p. 275)
- d. Felix Romero
  - d. February 26, 1870 at age 7 years  
(NI ch.: V. 2, p. 11)
- e. Joseph Cleo Romero
  - b. February 18, 1864 (NI ch.: V. 1, p. 298)
- f. Marie Romero
  - b. February 18, 1864 (NI ch.: V. 1, p. 321)
- g. Michel Felix Romero
  - b. September 29, 1868 (NI ch.: V. 1, p. 375)
- h. Marie Felicite Romero
  - b. August 16, 1870 (NI ch.: V. 2, p. 80)

(TO BE CONTINUED)



# NOTES AND DOCUMENTS

## LOUIS ANDRY'S REPORT ON THE ATTAKAPAS, 1773

*Translated by Emilio Fabian García*

My Dear Sir:

I notify Your Excellency that on the same day on which I departed for the capital—last Tuesday, November 23— the inhabitants of Attakapas and Opelousas, who had agreed to build the stockade planned for the entrance of Bayou Plaquemine, have left. For this reason the above-mentioned project will not be completed until the beginning of November 1774. I cannot tell Your Excellency the cause of their departure; they must have landed in the above-mentioned inlet, for they have at least felled and squared the lumber set aside for the stockade. I have seen it piled up on the ground in such a disorganized way that I have been unable to tell if there is enough usable lumber, as determined by the figures sent by Your Excellency to Mr. Fusilier, commander of the above-mentioned districts; but one can tell that the job was done by Acadians and slaves, because of the rough square shape of the pieces. Moreover, the greater part of it is eaten up and rotten. Nevertheless, they will serve as they are, and they would already be in place had not the workmen left in such a hurry. As I had warned Your Excellency before I left, they had brought with them no other tools but their axes and arms and had neither saw nor chisel, nor winch, nor drill, nor rope—all of which are needed for this job and cannot be found on this coast—and even if the inhabitants of Iberia and Lafourche had them, they would not lend them [to the Attakapas and Opelousas settlers] free of charge. They would try to rent them at a great expense, and the interested parties would not hear of it.

I must inform Your Excellency that Mr. Dauterive, who is planning to install a sawmill on the branch or small northern inlet of [Bayou] Plaquemine [Bayou Jacob], already had his eyes on the lumber set aside for the stockade of the other branch and has asked me, after finding out that they were not going to be able to use the above-mentioned logs this year, if it would be possible for him to use them for the construction of his sawmill. He promised that he would replace them next year without fail, and adduced that while they are waiting to be used, the heap into which they have been piled may crumble, and the river may carry them away. Moreover, they have been piled up indiscriminately and, without protection, they may rot and spoil. He requested that I ask Your Excellency for your consent in this matter, and I answered that, since those logs belonged to the inhabitants of Attakapas and Opelousas, I doubted that Your Excellency would agree to such a proposal, but that nevertheless I would consult with Your Excellency and would notify him of your decision.

I have arrived at the Manchac post, and I have given its commander, M. [Louis] Dessalles, the presents for the Chetimachas, less 10 pounds of salt and a wad hook, which are lacking, since Mr. Boisdore [an Opelousas merchant] has not given me those presents. He has sent them to me, however, aboard the canoe of the Acadians who were sent there [Manchac]. Therefore, I was unable to determine whether they forgot the two items in town, or if the items vanished on the way.

Now I am in the process of marking the boundaries on the coast, for which Your Excellency has commissioned me, and I will make as much progress on it as I can so that I may return and be under Your Excellency's command.

A wild turkey, already domesticated, has fallen into my hands. It was raised here by a hen and perhaps if mated with an ordinary turkey of a good line will produce a half-breed. I dare

to send it to Your Excellency, begging you to condescend to accept it among the number of its relatives in your house's patio as a testimony, humble as it may be, of the regard that I have always felt towards you because of all the favors that Your Excellency has poured on me. It will be useful to warn the servants to clip its wings to prevent it from flying away.

I kiss Your Excellency's hand, praying to God our Lord to keep your precious life for many happy years. I remain with the greatest respect

Sir,

Your Excellency's most humble and obedient servant

Louis Andry

at Lafourche des Chetimachas

December 1, 1773

#### NEW ADDITIONS TO THE NATIONAL REGISTER

The State Historic Preservation Office is pleased to announce the following additions to the National Register of Historic Places: Tulane University, New Orleans; Laurel Valley Sugar Plantation and Manufacturing Complex, near Thibodaux; and the Tessier Buildings, mid-nineteenth century townhouses, downtown Baton Rouge.

## THE WOMEN IN LOUISIANA COLLECTION ESTABLISHED AT USL

Glenn R. Conrad, director of the Center for Louisiana Studies, announces that Dr. Ray Authement, president of the University of Southwestern Louisiana, has recently authorized The Women in Louisiana Collection. As a division of the Center, the collection will serve as a statewide research resource for women's studies. The collection will be housed at Dupre Library on the U.S.L. campus. The first collection of its kind to be established in the state, it joins the ranks of similar collections in California, Georgia and Minnesota.

The growth of women's studies in recent years underscores the necessity for a major archive of original source material, photographs, personal papers and diaries of individual women and organizations. As early as 1922, the distinguished Historian Arthur M. Schlesinger, later named director of Radcliffe College's women's collection when it was established in 1943, deplored the absence of information on women. "From reading history in textbooks one would think half of our population made only a negligible contribution to history," he wrote. Certainly this neglect has been true in Louisiana history. The Women in Louisiana Collection will serve to fill the information

gap for Louisiana studies.

With its rich and diverse cultural background, Louisiana is a particularly fertile field for research in the contributions of women to the development of society. An analysis of the role and status of women within the various ethnic groups which blended to form modern Louisiana culture can make important methodological contributions to the historical understanding of the dynamics of social development. The experience of women has been ignored in the analysis of Louisiana's past, yet, as historian Mary Beard pointed out in the 1930s, women have for centuries been a force in history.

Vaughan Baker, assistant professor of history at U.S.L., has been appointed director of the collection. She will seek to work with individual women and with women's organizations to locate, describe and preserve records relating to the experience of women in Louisiana society from colonial times to the present and to make those materials available for research.

The collection will also contain materials useful to women's groups seeking background information for new social programs.

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## TABLE OF CONTENTS

Early Acadiana Through Anglo-American Eyes By Timothy F. Reilly. . . . .	53
Depression Years in Lafayette Parish By Jeanne Fortier Schultz. . . . .	72
The Segura Family, 1779 to the Present By Pearl Mary Segura. . . . .	78
The Brazil Exiles: A Forgotten Chapter in the History of St. Landry Parish By Carl A. Brasseaux. . . . .	85
The Acadian Story Continues to Unfold By Glenn R. Conrad. . . . .	89
1900 Census of New Iberia. . . . .	91

## EARLY ACADIANA THROUGH ANGLO—AMERICAN EYES\*

by  
Timothy F. Reilly

Note: This chapter is not meant to be a comprehensive study of Acadian-Anglo-Saxon relations. Rather, it is a generalized interpretation of selected features of intercultural experience during the nineteenth century. The term Anglo-Saxon is meant to include all persons of British and Scotch-Irish extraction, as well as American citizens who later adopted Anglo-Saxon cultural characteristics.

In order to review the locational aspects of Anglo-Saxon minorities in Acadiana, one must first examine the Anglo-Saxon contributions to Acadiana's dominant social fabric of the nineteenth and twentieth centuries. The English-speaking minority obviously strengthened the antebellum institution of slavery, as large and small planters developed their estates in the eastern sector of the Acadian subregion. As a result, a heightened race consciousness among whites, extensive black sharecropping and tenant farming, and the institution of segregation became firmly entrenched in Acadiana from the 1880s to the 1960s. Moreover, as in other parts of the South, the presence of the Anglo-Saxon "Southernized," as well as "Americanized," Louisiana's French-speaking population.

Just as Anglo-Saxon planter-merchants encouraged the utilization of navigable waterways and railways, so they encouraged the development of the river port and the inland retail center. An active local press and political leadership were also dominated by the resident Anglo-Saxon minority. To a large extent, the political concept of Bourbonism as practiced in Acadiana was an outgrowth of an Anglo-Saxon oligarchy's determination to rule.

The more tangible and lasting contributions of the Anglo-Saxon population inflow included the numerous Protestant churches dispersed throughout Acadiana. Though humble and small compared to the Roman Catholic churches which often dominated the Acadian townscape, the white Protestants outnumbered their Catholic counterparts in some section of Acadiana, especially the lower Teche Valley.

\*Portions of the following were read before the fifty-second annual meeting of the Social Science Division of the Louisiana Academy of Sciences in Thibodaux, Louisiana, February 3, 1978, under the title "Cultural and Locational Aspects of Acadiana's Anglo-Saxon Minority: An Historical Geography.

See Aloë Fortier, *The Acadians of Louisiana and Their Dialect* (reprinted from the Publications of the Modern Language Association of America; Vol. VI, No. 1, 1891; New Orleans?: 1891?), p. 4.

Other tangible evidence of the Anglo-Saxon presence are the rectangular land survey of the southwestern prairies and the American long lot—a variation of the French arpent system found along the rivers and bayous of eastern Acadiana. The most visible manifestation of the Anglo-Saxon heritage, however, is the Midwestern style of residential architecture found throughout the southwestern prairies, as well as the upper-class architecture located in much of the Mississippi floodplain and adjacent bluffland country. Both the "tidewater architecture" with its emphasis on the Greek Revival style and the less pretentious Upland South architectures have been second only to the more pervasive French styles.

Other Anglo-Saxon contributions to Acadian culture are questionable in merit, to say the least. These include indifference to local education, a lack of scientific farming methods, national political trends such as the spread of Jacksonian Democracy, and economic boom periods such as the profit-obsessed cypress lumber industry.

Throughout the nineteenth century, wealthy Anglo-Saxon residents, were characteristically lax in their support of educational improvements for the local populace. The University of Southwestern Louisiana of today is actually an outgrowth of the stimulations of Robert Martin, an Acadian leader from St. Martinville.<sup>1</sup> Conscientious Anglo-Saxons such as the late Joel L. Fletcher contributed their own polish and organizational skills at a later date.

Anglo-Saxon Whiggery and, incidentally, early Acadian political apathy helped to make southern Louisiana highly resistant to Jacksonian Democracy and its purported interest in improving the lot of the common man. Resident Anglo-Saxons, themselves, have complained of what could be termed as local political inadequacies. Joel Fletcher, former president of the University of Southwestern Louisiana, delivered an address before the Cambridge Historical Society in 1947 in which he heaped much praise on Acadian society, but issued the following lamentation: "Where people have not been educated," said Fletcher, "where ignorance is still too prevalent, especially in the older generation, demagogues are prone to rule."<sup>2</sup>

The demagoguery alluded to by Fletcher was probably a direct by-product of a lack of formal education, but it may also have been the indirect offshoot of the Anglo-Saxon dominated business oligarchy then existing throughout Louisiana. Many Anglo-American businessmen actively fought against educational improvements of any kind throughout the nineteenth and early twentieth centuries. Maintaining the status quo was an important element of Southern Bourbonism, and reports of its death are still perhaps "much exaggerated." Anti-educational proponents have seldom worked against their own interests anywhere, since the primary purpose of a good education—to paraphrase an Oxford don—is "to detect when a man is talking rot."<sup>3</sup>

There is still a cautious conservatism among many poor and lower middle-class Louisianians who admire the wealthy and privileged segments of society. It is not uncommon for a low to middle-income factory worker or farmer to identify with Nelson Rockefeller and his successes and failures; at the same time these individuals may heartily denounce such socio-economic concepts as an increased minimum wage or farm price parity. And many of these resident Acadians and Anglo-Saxons would not dream of engaging in a

1. Dr Thomas Arceneaux, Dean Emeritus, University of Southwestern Louisiana, as cited in Samuel H. Lockett, *Louisiana As It Is: A Geographical and Topographical Description of the State*, ed. by Lauren C. Post (Baton Rouge, 1969), Louisiana State University Press, pp. 23-24.

2. Joel L. Fletcher, *The Acadians in Louisiana Today*, an address delivered to the Cambridge Historical Society, October, 1947, [reprint] (Lafayette: Southwestern Louisiana Institute, 1959), p. 7.

3. For a good account of Louisiana's deteriorating educational system during the nineteenth century, see William Ivy Hair, *Bourbonism and Agrarian Protest: Louisiana Politics, 1877-1900* (Baton Rouge, 1969), Louisiana State University Press, pp. 60, 62, 119-127.

Populist-style debate more typical of their class counterparts in that Louisiana anomaly called Winn Parish.

Two other features remain under dispute. The scientific farming techniques of the Anglo-Saxons were perhaps exaggerated. While new crops helped to diversify South Louisiana agriculture, the *petit habitant* of the nineteenth century was frequently more attentive and conservation-minded than his Anglo-Saxon neighbor, who was quite often the larger landowner. While the former inhabitant desired to hand his farm down to the younger generation, the latter individual often had no intention of 'staying put.' Of course, the German and Midwestern immigrants of the 1880s and 1890s were credited with developing the modern rice economy of the prairies, but even they were initially indebted to the Acadian settler for providing the necessary inspiration, namely, the casual sowing of "Providence" rice in the local backswamp.<sup>4</sup>

Anglo-Saxons were also responsible for butchering large areas of the Louisiana landscape through the large-scale extraction and sale of Acadiana cypress during the late nineteenth and early twentieth centuries. It is perhaps worth remembering that the French and, particularly, the Spanish colonial regimes protected the cypress with strict regulations and conservation practices.<sup>5</sup> The Anglo-American regime, on the other hand, permitted full-scale exploitation and, in some areas, total depletion, of this precious resource.

The question should also be asked: What were some of the shortcomings which relegated Anglo-Saxon culture to a second-place position in the scheme of South Louisiana culture? In the first place, they were too few in number. There were too few recruits. When intermarriage did occur, the Anglo-Saxon partner almost always submitted to the cultural ethos of the French spouse. Protestant denominations afforded little protection; churches were established long after the initial Anglo settlement and all too often the congregations suffered from lack of financial support. In addition, the sons and daughters of the Anglo-Saxon parents often left the region of Acadiana to go to school and get married and many eventually settled outside of the area. The Anglo-Saxon's habitual wanderlust or geographic mobility, along with his weaker family ties and lesser sentiment for hearth and home, proved no match for the high fertility and local loyalism of the surrounding Acadian population.

The competitive drive of the Catholic church almost always put it ahead of the smaller Protestant denominations which struggled to survive in its surging wake. Protestant lethargy alternated with sporadic enthusiasm in creating a pattern similar to the events described in an antebellum Opelousas newspaper:

... Our catholic friends, more than any other branch of religionists, have been enjoying themselves much, have added to their numbers here and at Washington many new converts, and have built up anew in faith and hope many who had grown familiar with sin. . . . Our friends of the Episcopal Church have also been aroused from their stupor through the influence of Bishop [Leonidas K.] Polk, who spent some days here and at Washington. . . .<sup>6</sup>

One antebellum individual who exemplified the distinctiveness of Anglo-Saxon life was Stephen W. Wikoff, the second son of Colonel William Wikoff, formerly of Monmouth

4. Fred B. Kniffen, *Louisiana: Its Land and People* (Baton Rouge, 1968), Louisiana State University Press, pp. 156, 159.

5. Jack D. L. Holmes, "Louisiana Trees and Their Uses: Colonial Period," *Louisiana Studies* (Spring, 1969), p. 44.

6. "Our Churches," *Opelousas Patriot*, May 5, 1855, p. 2.



County, New Jersey. The elder Wikoff emigrated to the Attakapas country during Spanish occupation and later became one of the largest landowners and cattle barons in the whole of the Southwest.<sup>7</sup> The younger Wikoff was born in 1795 and later left his native state—"comparatively a wilderness"—to attend school in Brunswick, New Jersey, the family's former home. Later, Stephen attended Princeton and Dickinson colleges preparatory to a law career in Baltimore. However, he apparently felt threatened by "the fascinating and alluring society of that gay metropolis," and chose to return to his boyhood homeland, "there to engage in the less ambitious and more congenial pursuit of agriculture."<sup>8</sup>

Wikoff soon married Celeste Collins (December 8, 1824) of St. Landry parish. Their only child, Helena, later became the bride of Dr. John A. Taylor on April 19, 1841. It would appear that this family retained its Anglo-Saxon character throughout the nineteenth century. Until his death in 1856, Stephen Wikoff was a highly influential member of the parish oligarchy:

As an evidence of the estimation in which Mr. Wik[off] was held by his fellow citizens, of this Par[is]h, he was twice returned without solicitat[i]o[n] or agency on his part, by triumphant majorities to the Legislature of this State, and by a constituency (Whig) adverse to his own political views, and at that time, largely in the ascendant. . . .<sup>9</sup>

Wikoff was ultimately successful in his community leadership due in part to the wealth and political savvy of his fellow-Anglo-Saxon landowners. Political apathy and rural isolation among the poorer white population of St. Landry also characterized political life throughout much of the South at that time.

Earlier—during the latter half of the eighteenth century—the number of Anglo-Saxons who intermingled with the Acadian culture was very small. Along the so-called Acadian Coast of what is today the right bank of the Mississippi River in the parishes of Ascension and St. James, the French-speaking culture hardly noticed the occasional Anglo-Saxon settler who quietly purchased his agricultural holding or opened his store in some crossroads hamlet. The earliest land records suggest that barely one in thirty families was Anglo-Saxon, and perhaps a few of them were Irish and not Anglo-Saxon. Surnames such as Brown, Clark, Conway, Fowler, Frederick, Forest, Hutchinson, Moran, McDonough, Priestly, and Yarborough lightly sprinkled a veritable ocean of French names of Acadian or Creole descent. At the time of the Louisiana Purchase in 1803, almost 1,100 persons lived in the Lafourche and Ascension areas, while fewer than 250 lived along the Iberville River (Bayou Manchac) in the presently extinct settlement of Galvestown. It is likely that less than ten percent of the total population in what was then called "Acadian County" was Anglo-Saxon related.<sup>10</sup>

In spite of their small numbers, the Anglo-Saxons managed to dominate certain aspects of Acadian cultural development. For example, in 1806 the British-born William Donaldson purchased from a French-speaking widow a small plantation on the right bank of the Mississippi which he soon developed into the settlement of "Donaldson Town." This rudimentary form of Donaldsonville was later to become a regional center and commercial

7. "Stephan W. Wikoff," *Ibid.*, September 6, 1865, p. 2.

8. *Ibid.*

9. *Ibid.*

10. Sidney A. Marchand, *The Flight of a Century (1800-1900) in Ascension Parish, Louisiana (Donaldsonville, La., 1836)*, pp. 2-4, 8.

outlet between New Orleans and Baton Rouge, and it also served temporarily at the state's capital. By the time of his death in 1813, Donaldson had served as a land speculator, merchant, bank director, plantation owner, city-builder and local saw-mill operator.<sup>11</sup>

"Mr. Donaldson is daily selling lots in his new town," read one newspaper report. "He maintains a residence in New Orleans, though he spends most of the time in Ascension." Donaldson was later successful in making his town a parish seat and post office center.<sup>12</sup> He was the epitome of the versatile Anglo-Saxon entrepreneur—a "jack-of-all-trades" with a nose for extracting anything from a reasonable to an exorbitant profit. In short, Donaldson and his Anglo-Saxon companions enjoyed making money, and the French settlements of rural Louisiana frequently provided a populous market and a minimum of interethnic competition. For a time, at least, the *petits habitants* preferred to stay on their small semi-subsistence farms and let the Creoles and the "Americans" do most of the speculating.

Other English-speaking businessmen, perhaps somewhat less versatile and aggressive than Donaldson, customarily trickled into a rustic Acadian community during the century before the Civil War and developed new commercial roles where none had existed. The Acadian culture, with its limited investment capital and its emphasis on the virtues of permanent residence and close family ties, came to depend on alien Anglo-Saxons, Jews, and other minorities to perform certain economic and political functions. Sometimes it was even taken for granted by the Acadian majority that a resident Anglo-Saxon would occupy this or that judgeship, while at the same time it often became customary for an Acadian housewife to buy the best in household goods from a Jewish peddler or local merchant.

Within the planter aristocracy, community leaders such as Daniel Clark and Judge Edward D. Turner, and absentee landlords such as General Wade Hampton were veritable "lords of the manor" as they tended their large holdings along the Mississippi and Bayou Lafourche. Such individuals as the vigorous Walter Mears once served as Ascension Parish sheriff and after the War of 1812 he purchased the Village Hall where he opened a liquor store, horse stable, and boarding house.<sup>13</sup>

Today, however, the Acadian is in more of a competitive mood than he was in the colonial or early national period. If a resurrected Wade Hampton or Walter Mears were to knock on the commercial door of, say, Lafayette, there might be an immediate confrontation with the self-crowned kings of seafood, discount furniture, or mobile home sales. Napoleon, himself, could not have launched a better counteroffensive within the Anglo-Saxon's traditional economic domain.

One of the most dramatic instances of antagonism between the natives and the newcomers to Ascension Parish occurred in 1822. The "ancient" Louisianians were reportedly upset by the "modern" Louisianians because they tended to monopolize the highest public offices. Two district judgeships and the clerk of court offices were held by three "Americans"—B. Winchester, J. Porter, and J. Block. Interestingly, two office-holding Creoles and a naturalized Frenchman were also lumped with the "Americans" as political undesirables. Almost a generation later, four of the seven highest political offices in the parish were still held by Anglo-Saxons.<sup>14</sup>

Political fights often broke out along ethnic lines. In 1817, Judge Henry Johnson sentenced Attorney J. F. Demoulin to jail for contempt of court. Demoulin was joined by Laroque Turjeau in labelling Johnson a tyrant. In rebuttal, Attorneys Thomas Nichols,

11. *Ibid.*, p. 17.

12. *Ibid.*, p. 19.

13. *Ibid.*, pp. 31, 33.

14. *Ibid.*, p. 56.

Robert Lawes, and Ben Winchester rushed to support their Anglo-Saxon brother, Judge Johnson.<sup>15</sup>

By 1846, most of the larger commercially oriented plantations surrounding Donaldsonville were owned by either Anglo-Saxons or by Creoles. Interestingly, a large number—perhaps even a plurality—of Donaldsonville's major commercial houses were then owned by Jewish families. Only one Anglo-Saxon operated a corner grocery, while one Acadian owned a hardware and general merchandise center. However, the political structure continued under the management of an Anglo-Saxon majority. Of sixteen parish and city offices in 1847, ten were held by men with Anglo-Saxon names. Similar patterns of Anglo-Saxon dominance could also be found in the antebellum culture of nearby parishes.<sup>16</sup>

In Iberville Parish, for instance, roughly half of the largest slave owners between 1814 and 1861 bore Anglo-Saxon names. The remaining individuals were, in the main, either Creole, Acadian, or Irish. Anglo-Saxons were also highly visible in public office. In the city of Plaquemine, for example, approximately two-fifths of the number of public officials holding office between 1838 and the Civil War's outbreak had Anglo-Saxon names.<sup>17</sup>

It should be kept in mind, of course, that blacks frequently outnumbered whites on a parish wide basis. By 1820 the entire white population of Ascension Parish was a minority group; of the parish's more than 3700 inhabitants, almost 57 percent were black. And by 1830, more than two-thirds of the population was comprised of Negro slaves and a small population of Free Persons of Color.<sup>18</sup>

Perhaps the greatest levels of Acadian assimilation of Anglo-Saxon newcomers in the nineteenth century occurred in the relatively compact settlements along Bayous Lafourche and Teche. Cultural absorption was also high among the early German population, as well as later groups of Spaniards, French-Canadians, and Irish. The greater ethnic variety of the white population perhaps encouraged intermarriage; if there had been only two ethnic groups opposing each other, the practice of intermarriage might have developed at a slower rate. During the 50-year period between 1830 and 1880, Lafourche Parish received an equal number of immigrants from its three largest sources: the states of Mississippi and Tennessee, and the nation of France. The Acadians played host to a motley collection of newcomers.<sup>19</sup>

During the same period, Terrebonne and Ascension parishes received at least a plurality of their out-of-state immigrants from Mississippi. The largest individual group of immigrants entering the parishes of St. James, Assumption, and St. Mary came from France.<sup>20</sup> Acculturation for many of these people often meant acceptance of at least a part of the Acadian ethos—the established culture of the bayou frontage road as well as the backswamp.

Sociologists T. Lynn Smith and Vernon J. Parenton have explained the durability of the Acadian ethos by stressing the following factors: (1) the intermarriage of male newcomers and Acadian maidens; (2) matriarchal dominance in the rearing of the child; (3) the influence of the French Catholic priest in family life; (4) the *esprit de corps* among Acadians

15. *Ibid.*, p. 46.

16. *Ibid.*, p. 127.

17. Albert L. Graca, *The Heart of the Sugar Bowl: The Story of Iberville* (Plaquemine, La., 1946), pp. 71-72.

18. Merchant, *The Flight of a Century*, . . . p. 49.

19. Milton Newton, Jr., *Atlas of Louisiana: A Guide for Students* (Baton Rouge, 1972), *The School of Geoscience, Louisiana State University* [Miscellaneous Publication 72-1], p. 67.

20. *Ibid.*

which engendered imitation; and (5) the way of life among the Acadians, including food habits, recreational amusements, and religious beliefs.<sup>21</sup>

A social survey conducted in 1934 in Assumption and Terrebonne parishes underscored the lasting effects of Acadian acculturation. Of twenty-two households with Spanish names, only one in twenty-two could barely speak Spanish; the others spoke French, English, or both. Of seventeen German-named households, none retained a knowledge of German, and only two gave English as the only language spoken. More importantly, of fourteen families of English descent, five preferred English while nine preferred French. The latter case is perhaps most striking, considering the pervasive character of the English language in the areas surrounding Acadiana.<sup>22</sup>

New Orleans' nineteenth-century historian, Charles Gayarré, perhaps best explained the success of Acadian acculturation of minority groups by citing the individual Acadian's early refusal to compromise with an alien infiltration of the territorial imperative.<sup>23</sup> To have done so would have ushered in dependence and demoralization at a time when Acadiana was least able to defend itself economically and educationally.

Along the outer margins of Acadiana, Anglo-Saxon settlers—though outnumbered—sometimes developed enclaves of English-speaking culture which almost always compromised their ethos with the adjacent French-speaking population. Members of the Anglo-Saxon culture sometimes introduced technological innovations into their neighborhoods. In the parish of Pointe Coupée, for example, an American farmer named Mix was the first to introduce the mechanical cotton gin. His descendants reside there today.<sup>24</sup>

In the Acadian northland of Avoyelles Parish, the most conspicuous enclave of Anglo-American culture is the area surrounding the railroad and wood products center of Bunkie. Local residents there have somehow managed to preserve a strong ethnic identification despite considerable odds against them. Avoyelles Parish, in spite of its peripheral location, is one of only seven parishes in Louisiana where supposedly more than one-half of the population speaks French.<sup>25</sup>

Locally, the Anglo-Saxon tradition has been supported by a strong fundamentalist Protestantism. In addition, close commercial, educational, and religious ties with Alexandria and Baton Rouge via U. S. Highway 71 have helped to minimize cultural dependence on the surrounding Acadian-oriented population. Similar conditions still prevail among the more dispersed Anglo-Saxon families of northern Evangeline and northern St. Landry parishes. Alexandria and Baton Rouge remain as Anglo-Saxon, Protestant ramparts against the relatively moderate cultural radiation of Lafayette, the "Hub City" and petroleum boomtown of the southwestern prairies. Catholicism, the alleged "clannishness" of the Acadians and fear of a self-imposed minority status have frequently been cited as reasons for cultural avoidance of the Lafayette area.<sup>26</sup>

21. T. Lynn Smith and Vernon J. Perenton, "Acculturation Among the Louisiana French," *American Journal of Sociology*, XLIV (November, 1938), pp. 355, 364.

22. *Ibid.*, pp. 361-362.

23. Charles Gayarré, *History of Louisiana* (1st ed.; New Orleans: F. F. Hansell & Bro., 1903), III, p. 171.

24. Bernard Curt, "Pointe Coupée: Her Place in History," *Acadiana Profile*, I (Sept./Oct. 1969), 4.

25. See Corinne L. Seucier, *History of Avoyelles Parish, Louisiana* (New Orleans, 1943), Pelican Publishing Company, pp. 261-267.

26. Information obtained during an informal survey among Anglo-Saxon farm families in the Bayou Boeuf area.

Acadian and Anglo-Saxon "separateness" has been long a customary feature of the north-western cultural frontier. Differences in language, religion, education, and commercial business practices have often brought down small neighborhood curtains of suspicion and resentment. Instead of the Hatfields feuding with the McCoys, it's a milder version: the Hatfields versus the Landrys and Broussards minus the buckshot. Mutual avoidance has often been a traditional way of coping with cultural differences. Some of the lingering disdain both groups have for each other can be traced all the way back to pre-Civil War times.

Antebellum description of Acadiana's northern frontier disclosed a marked variety of rural culture. Avoyelles Parish in 1860, for instance, appeared as a sleepy backwater province of small independent farmers largely unconcerned with fulfilling the plantation ideal of the rural South. The following narrative was written by a traveling correspondent for the *New Orleans Daily Crescent*, a newspaper which often projected the regional or home-based point of view:

Twelve miles from Simmesport is Moreauville, which stands nearly in the exact center of the parish, and on the banks of Bayou de Glaize. It is a dusty and hog-afflicted little place, without a hotel, and with but few or no Anglo-American residents, and one or two small stores. . . . The population hereabouts is almost exclusively "Acadian," of the poorer sort. From Moreauville the road traverses a somewhat dismal swamp forest for nearly four miles, which it leaves by a rather abrupt ascent to attain the elevated table land of the "Prairie of Avoyelles"—a really beautiful expanse of high land, with a level sixty-five feet above the average water surface of Red river, grass grown and dotted here and there with trees and groves, and the small enclosures of Acadian homesteads. The prairie is ten to twelve miles long by five to seven wide, and on it stands the towns of Mansura and Marksville, the former five miles from Moreauville, and the latter twelve from that place, and thirty-five from Alexandria.

Mansura is a pleasant place, and though so near to Marksville, and so far from any navigable stream, considerable business is done there in a retail way by the following dealers: J. O. Prostdam, Louis Roule, Pierre Lemoine, Francois Borde, L. F. Roy, J. C. Joffrion, A. F. Saucier, Seiss & Brother, and Dr. T. Desfossé, drug and variety store. . . . The population of Mansura, may be said to be exclusively Creole. . . .

From Mansura, the road traverses the prairie level to Marksville, seven miles. It is a thriving and busy place, and its site occupies the highest land on the prairie of Avoyelles, and its communication with the outside world in the freight and passenger way is via Red river—there being two landings on that stream, from which roads come to town, four and a half miles distant from Edwards & Sloat's Landing, and three and a half miles from Barbin's Landing.<sup>27</sup>

The same correspondent paints a somewhat different picture of the False River area of Pointe Coupée. The Acadian settlements are described as "picturesque" and the prosperity

27. "Louisiana in Slices: Tha Parish of Avoyelles," *New Orleans Daily Crescent*, June 4, 1860, p. 2.

of the ethnically mixed planter class is reflected by their "fine residences." The fact that more than two-thirds of the parish's population is comprised of Negro slaves identifies this Acadian parish as an integral part of the Mississippi Floodplain's Black Belt. Both the intensive plantation economy and widespread slave ownership found here contrasted with the small farm economy and relatively smaller black populations of the adjacent bluff and prairie country:

... The waters of ... [False] river or lake are filled with fine fish, which are caught in abundance, and on its fertile borders, on either side, are thickly clustered the fine residences of large planters or the picturesque cottages of the Acadians, who live and die in somnolent ease and simplicity on the same ground where their ancestors for many generations lived and died before them. The poorer class of habitants form the great bulk of the population of "The Island," as the territory enclosed by the curve of the river is termed. They have chickens, pigs, cows and ponies in abundance, and generally a few negroes; their gardens yield them vegetables, the woods game and the river fish, and the small crops they raise furnish the little money they require; and so they live on comfortably and sleepily, undisturbed by ambitious dreams of wealth or the desire to mingle in the excitements of the great outside world. They are now very much what they were a century ago, for in this section was located one of the earliest colonial settlements of the Louisianas.

The agriculture of Pointe Coupée is about equally divided between cane and cotton, though of late years the tendency is to withdraw land from the culture of cotton and put it into cane. The assessed value of property is \$11,000,000 in round numbers, and it pays a tax of about \$33,000, some \$11,000 of which goes to the School Fund. There are fourteen school districts, and the number of educable children is about 800. The area of the parish comprises some 311,000 acres, about 28,000 of which are in cotton, 17,000 in cane and 18,000 in corn—the value of the cane considerably exceeding that of the cotton. The proportion of slaves in the parish is very large, as they number over 11,000 in a total population of about 15,500, the whites being about 3,650 in number and the free colored about 750. The proportionate number of slaves is at once indicative of the wealth of the planters and of the productive capacity of the parish. ...<sup>28</sup>

In contrast to the Acadian frontier, many of those Anglo-Saxons who inhabited the heartland areas of southern St. Landry, as well as the parishes of Lafayette, St. Martin, and Iberia, often willingly gave up a part of their cultural heritage in order to adapt well to their newly chosen environment.

To the south, Anglo-Saxon penetration of St. Landry Parish during the nineteenth century was more scattered and involved larger numbers. By the close of the century, there were several descendants of English and Scottish immigrants, as well as settlers from all of the states south of Maryland. Several people came from New England. A number of other Anglo-Saxons had also come from the Middle West following the Civil War.<sup>29</sup>

28. "Louisiana in Slices: The Parish of Pointe Coupée" *New Orleans Daily Crescent*, May 25, 1860, p.

4. 29. William Henry Perrin, ed., *Southwest Louisiana Biographical and Historical* (New Orleans, 1891), p. 33.

Some of the oldest records of St. Landry Parish suggest that perhaps one-fifth of the parish's heads of families at the beginning of the nineteenth century were Anglo-Saxons. Most of them were relatively large slave owners who owned some of the most productive plantations and vacheries in southern Louisiana. Typical representatives included General John Preston of Virginia and Major William Prescott of Kentucky who later served in the state senate and in the house of representatives. Both men were described as Southern gentlemen of the highest tradition. Another legislator, Colonel Benjamin Rogers, and Colonel William Offutt and his brother, Nathaniel, also had family ties in Kentucky. Colonel Offutt eventually met an untimely death at the hands of one of his slaves.<sup>30</sup>

Because of the greater variety and scattered distribution of European immigrants and American frontiersmen entering St. Landry, the French language and culture were eroded considerably. Regional "melting pots" and ethnic "salad bowls" dotted St. Landry. One traveler of the 1850s observed that even the parish's slave population exhibited an extremely varied geographical background. Staying overnight in the prairie home of a Corsican family, the same visitor was informed in heavy accents of Italian, French, and "American" that most of the Creole, or French-speaking, population thereabouts had learned English. Americans were said to refuse to learn French but nonetheless frequently intermarried with the French-speaking families. Even the Acadian culture of St. Landry was said to be in a compromising position because of the Babel-like properties of the parish. As noted earlier, one French-speaking farmer described himself and his family as "Dutch-American," but was at a loss to explain exactly what that description actually meant. It is possible that the "Dutchness" of his being emanated faintly through seven generations succeeding the first occupancy of the German Coast in about 1720. Likewise, a nearby neighbor, Monsieur Jacques Béquin, was known to his American neighbors under his Anglicized alias of "Jack Bacon"—a name which Monsieur Bequin was stuck with, like it or not.<sup>31</sup>

In St. Landry Parish—which as late as 1870 included the present-day parishes of Evangeline and Acadia—the English language and culture favored areas of commercial activity and ethnic variety. The French language and culture, on the other hand, were usually found in isolated farmsteads in the western prairie and among the dense populations of *petits habitants* along the eastern streams and bayous. Anglo-Saxons entered the parish along four principal avenues after the Purchase of 1803. At first, contact with St. Landry was made by way of the Opelousas-Natchitoches Road and the Old Spanish Trail which proceeded westward from Baton Rouge. Later on, hazardous navigation of steamboat and barge traffic along the Atchafalaya River made Port Barre an important terminus, while smaller craft ascended Bayou Courtableau as far as the port of Washington.<sup>32</sup>

The Anglo-Saxons of St. Landry contributed new institutions and helped to expand old ones. Many individuals became great landowners, thereby greatly enlarging the parish's slave population as they planted larger and larger acreages of cotton, corn, and cane. New investment capital was channeled into all phases of banking and commerce.

Anglo-Saxons contributed heavily to the conservative Whig party as well as the more reactionary American or Know-Nothing party. Anglo-Saxons often controlled the press of St. Landry and St. Mary parishes. Small Protestant denominations of Episcopalians, Methodists, and Baptists were derivatives of Anglo-Saxon migration. Much of Acadiana's

30. *Ibid.*, p. 35.

31. Frederick Law Olmsted, *A Journey Through Texas; or, a Saddlestrip on the Southwestern Frontier* 2 vols. (New York, 1857). II, pp. 394-396, 403.

32. Harry Hensen, ed., *Louisiana: A Guide to the State* (2nd ed.; New York, 1971), p. 341.

finer plantation architecture—particularly the Greek Revival style—manifested an Anglo-Saxon influence. Dietary innovations such as the introduction of corn bread even caught the fancy of the French palate.

By the close of the nineteenth century, St. Landry's business and professional class contained a sizable minority of Anglo-Saxons. Out of 138 selected heads of families, approximately 45 percent were Anglo-Saxon, while perhaps another 4 percent were products of cultural intermarriage. The remainder of the upper socio-economic stratum was divided among Acadians, Creoles, Irish, Germans, and Swiss.<sup>33</sup>

From all appearances, Lafayette Parish had a much smaller proportion of Anglo-Saxons in its business and professional class. Out of a total of 90 heads of families, only 14 percent were Anglo-Saxons, while 6 percent combined Anglo-Saxon and French antecedents. The overwhelming majority of the French-derived population was Acadian.<sup>34</sup>

Anglo-Saxons also represented a small proportion of St. Martin Parish's socio-economic elite. Less than 13 percent of the parish's top 95 families were pure Anglo-Saxon; only 4 percent were culturally mixed. Incidentally, the largest single group of immigrants entering the parishes of Lafayette and St. Martin between 1830 and 1880 came from France.<sup>35</sup>

Anglo-Saxons managed to exert greater influence in that part of the Teche country downstream from St. Martin parish. In the case of Iberia Parish, perhaps 30 percent of the upper-class heads of families were Anglo-Saxon. During the pre-Civil War times, the commercial artery of the Teche and the fertile soils and thriving villages along its banks were principal attractions which drew in Anglo-Saxons from the Southern and Northern states, as well as Great Britain itself. The largest single group of immigrants to enter Iberia Parish, for example, came from the state of Texas.<sup>36</sup>

Not surprisingly, more than half of St. Mary Parish's 58 most prominent families were either wholly or partly of Anglo-Saxon descent. Again, the Teche as an important avenue of migration, commercial settlement, and rich, alluvial soils attracted the earliest Anglo-Saxons. Communities such as Franklin, as well as the strategically placed Brashear (Morgan City), were primary nodes of Anglo-Saxon settlement and penetration before the Acadian civilization had firmly rooted itself along the banks of the Teche.<sup>37</sup>

Just as A. R. Waud's reckless and impressionistic criticism perhaps represented the zenith in anti-Acadian sentiment among Anglo-Saxon outsiders, so did the following local editorial perhaps reflect the harshest indictment of Acadian culture by a resident Anglo-Saxon. In an article entitled "Labor in Attakapas," the following assessments were printed by the editorial staff of Franklin's *Planters' Banner* in the fall of 1847. At that time, Daniel Dennett was editor of the *Banner*. While he, himself, may not have written the unsigned editorial, it likely reflected his sentiments during the early part of his Louisiana career.<sup>38</sup>

33. Perrin, *Southwest Louisiana*, . . . , p. 1-92.

34. *Ibid.*, pp. 201-250.

35. *Ibid.*, pp. 309-353.

36. Perrin, *Southwest Louisiana*, . . . , pp. 93-135.

37. Perrin, *Southwest Louisiana*, . . . , pp. 220-221, 357-386. See also, Timothy F. Reilly, *A Brief Historical Geography of Louisiana's Coastal Wetlands with Emphasis Upon Agricultural and Timber Resources*, Appendix to accompany Guidelines for Agriculture and Forestry in the Louisiana Coastal Zone (Lafayette: University of Southwestern Louisiana, 1976), II, pp. 30-31.

38. Born in Saco, Maine, in 1818, Daniel Dennett moved to Louisiana as a young man where he began teaching school at Bayou Sale. In 1842 he purchased the St. Mary Parish newspaper from Robert Wilson, thus giving birth to the *Planters' Banner*, the journalistic beacon of the Sugar Bowl. While Dennett's Anglo-Saxon boosterism may have conflicted with certain Acadian values of the period, he and his agricultural newspaper normally demonstrated more critical restraint than is apparent in this editorial—particularly as the editor grew older. When his paper folded toward the close of Louisiana's



Amidst the superabundant rewards of industry in this rich country, the want of education, or of a superior degree of intelligence, has not heretofore been severely felt by our people. We have hitherto had not pressure of population, and every path of life has offered scope to the industrious; and even the least energetic portion of our population have [*sic*] been enabled to live in comparative ease. But this class of our white population—the Acadians who lead a pastoral life—begin even now to feel the *pressure* of population. Take, for instance, the poor Acadian settlers on Bayou Black. They were among the first settlers of the State. Poor and ignorant descendants from French peasantry, they were banished from Nova Scotia, by the English and settled on the prairie land of the Mississippi coast, where they led an indolent life, fishing, hunting, pasturing cattle, and raising a little corn—until the intelligent, money-loving, go-a-head Americans came, and drove them before them from the Coast, until they have got as far into the interior as they can go, and they are almost as poor now as their fore-fathers were when they first settled in the country. And so it is now with the Acadians of Attakapas and Opelousas. Instead of settling on the rich woodland of the country, they occupied the prairies, which the more enterprising creoles and Americans are now taking up and fencing in. Even the swamps, on which they depended for wood, have been taken up by capitalists, and the Acadians who have not the intelligence to pursue a proper system of farming, wander on the prairies, hard pressed for pasturage, and even firewood. During the last winter, the distress for want of corn, was greater than it was ever known in former years, and as the *pressure* of their own number as well as of a more intelligent race, increases their struggle for the ordinary necessities of life, becomes more intense. Here then, is a great work for our Legislators. The wealth and prosperity of the State depends upon the *labor* of the people. Here is a vast amount of labor totally *lost*; and not only that! the institutions of the country must suffer from the ignorance of the people. Here are hundreds of voters totally unacquainted with the first principles of political economy, and even ignorant of the art of tilling the soil! And besides all this, with the increase of population and the progress of the state, in wealth, their condition will become worse and worse, until they sink into a state of poverty and ignorance, from which it will be difficult indeed to redeem them. Their present condition is extraordinary, in a country in which agriculture, trade, manufactures and professions are daily extending their means of employ, and premiums of success. We can only attribute their present declining condition to their want of intelligence.<sup>39</sup>

This editorial generalizes about a small portion of the Acadian population—those along Bayou Black—and proceeds to suggest that their hardships are indicative of the lack of material progress throughout the entire culture realm. Acadians are characterized as “poor,” “ignorant,” “peasant-derived,” “indolent,” “wandering,” and “non-capitalistic.” Anglo-Saxons are portrayed as “intelligent,” “money-loving,” and “go-ahead.” They are honorable “capitalists.” Acadians are lacking in these traits due “to their want of intelligence.” Such a description merely underscored the American obsession with money and power. Anyone who had no interest in the competitive acquisition of money and power was necessarily dull-

harsh Reconstruction era, Dennett moved on to Texas, then New Orleans, and finally Brookhaven, Mississippi, where he served as a popular agricultural correspondent for the *Picayune*. He died in 1891. See Perrin, *Southwest Louisiana*. . . . pp. 208-209.

39. “Labor in Attakapas” (editorial), *Planters’ Bonnet*, Sept. 24, 1847, p. 2.

witted. It was not enough to be self-sufficient; if one desired the highest respect and consideration, one must be rich in the ability to make money and exercise power.

This crude index of human success or failure is still as genuinely "American" as Mom's apple pie. Interestingly, of all the Anglo-American traits to have successfully infiltrated the Acadian subculture over the past 150 hundred years, the cash nexus has perhaps experienced the greatest success in accomplishing a permanent transference. Acadiana's present-day preoccupation with economic growth, profit, and political manipulation is not much different from the everyday business ethos of such "apple pie" communities as Houston, Topeka, or Peekskill. That same editorialist in Franklin who wrote in 1847 would have to revise his thesis on Acadian intelligence and adaptiveness if he were writing today—providing that his definition of "success" remained the same.

One of the liveliest and most appreciative assessments of Acadian life was written by a friendlier Anglo-Saxon in 1876. Judge John B. Robinson recognized the distinctive camaraderie of the Acadian male population in a wilderness setting. His classic description of the legendary "sportsmen's paradise" in the Atchafalaya Basin discloses an outsider's envy and admiration of a male society at peace with itself. Robinson was not the first observer to detect a special bond between individuals in Acadian society. Whether real or illusory, this image has persisted into the twentieth century and is often said to be especially characteristic of local hunters and fishermen:

A few days since business called us to Lafourche, and an opportunity offering, we were tempted to spend a day and night with the duck hunters of Lake Le Boeuf.

Under the guidance of our friend Cyprien Mathern we were equipped with a gun and ammunition, two blankets, and a sack with ample supplies of coffee, sugar, salt, pepper, biscuit and potatoes. All of which we shouldered, and marching off to the rear of the rice fields for a mile and a half, there took a light pirogue, and followed Cyprien in his. We paddled through canals and bayous, through dark cypress swamps and reedy prairies, and in about two hours reached, by 1 o'clock in the day, the destined camp, a rough but roomy hut, built of broad cypress pieux or pickets, sides, roof and floor of the same material. A large shed, close at hand, served as the kitchen or cook house. This camp was located about five hundred yards from the open water of the lake, upon a canal. It stood in the midst of a floating prairie, or *prairie tremblante* . . .

This prairie fairly swarms with rails of every variety, *poule d'eaux* or water hens, and swamp rabbits almost as large as a kid. When the frosts have killed the grasses this prairie is burned off, and then the hunters come with their dogs and for many weeks can kill from twenty-five to a hundred in a day.

Lake Le Boeuf is about six miles long and three broad, and has been a famous ducking ground every since the country was settled.

There are ten or twelve camps, each containing five to six hunters; these hunters form a partnership, running from October to March, and maintain a steady camp during the whole fall and winter, for the purpose of hunting for the market. They are all Creoles or Acadians, originally from the French settlement of Acadia, in Canada, about whom Longfellow wrote his poem of "Evangeline." They send out their game every day to the Morgan Texas Railroad and ship it to their salesman in New Orleans, who keeps an account current for the hunting season with the recognized head of the partnership.

Our camp consisted to four hunters, with several independent sportsmen. We found them preparing their dinner, which invariably consisted of water hens, or *poule d'eau*, and boiled rice, highly seasoned and called *jombalyeeah* [sic] and a pot of boiled coffee; they use no bread whatever, but occasionally roast a few sweet potatoes.

The evening hunt consisted in cruising cautiously and silently around the borders of the open water, peeping into the little nooks and around the little islands of floating prairie, chiefly for *poule d'eau*; but also for ducks, and the banging of the guns told that execution was going on rapidly on all sides. All these hunters are capital shots and take their game on the wing, dropping their paddles, snatching up their guns and dropping the game when flushed, with astonishing expertness.—Toward sunset all ensconced themselves in blinds made out in the open water, . . .

When it was too dark to shoot with accuracy, the hunters turned their pirogues toward camp, and upon their arrival we found that they had from fifteen to thirty each of ducks and water hens, but chiefly ducks.

The camp at night is an interesting picture. When the ducks are disposed of each one takes a *poul d'eau* and plucks off the feathers as clean as possible; the bird is then dipped into scalding water and rolled in hot ashes, when it may be rubbed down white and clean. The entrails are then taken out, it is washed and a small stick about two feet long is stuck into its mouth, passing along the skin of its neck and out through the rear of the body. Onions and garlic, and salt and pepper are then passed into it and the stick is stuck into the ground in front of the fire at such an angle as to make the bird hang over the fire. In the course of an hour, by occasional turning, it is roasted to a turn, when the hunter sticks the stick in the ground between his legs, and pulls off wings and legs, and, finally, the breast and body at his leisure; and it is certainly as rich a feast as one would wish to eat. Then come the *jombalyeeah* [sic] and the coffee, when pipes, songs and stories in Acadian French make the fireside merry for a couple of hours.

By nine all is quiet, and nothing is heard but the incessant hooting of the owls in the distant cypress swamps, with the call of the rails and water fowls when disturbed by the rabbits.<sup>40</sup>

40. Judge John B. Robinson, "Les Chasseurs de Canards—A Day Among the Duck Hunters," *Co-operative News*, Nov. 18, 1875, as cited by Daniel Deanett, *Louisiana As It Is: Its Topography and Material Resources—Its Cotton, Sugar Cane, Rice and Tobacco Fields—Its Corn and Grain Lands—Its Numerous Varieties of Field Crops—Its Valuable Groceries—Its Fruits, including the Orange and Other Tropical Fruits—Its Vegetable and Flower Gardens—Its Vast and Valuable Forests of Timber—Its Prairies, Bottoms, Swamp and Hilly Lands—Health and Longevity—Various Popular Errors Corrected Touching the Soil, Climate and People of the State* (New Orleans, 1878), "Eureka" Press, pp. 234-238.

Another Anglo-Saxon—a correspondent for *De Bow's Review*—described the hunting abilities of the "Creole" population as early as 1851. From Terrebonne Parish, G. W. Pierce reported that "during the winter they kill vast numbers of duck and other game, both for use and market."<sup>41</sup> And though he was not an Anglo-Saxon, Alcée Fortier, a New Orleanian, contributed a number of observations on nineteenth-century Acadiana which sometimes coincided with frequent Anglo-Saxon generalizations. However, this native Louisianian was able to report on certain aspects of male culture which were ordinarily unnoticed by the casual Anglo-Saxon traveler. Attending a Saturday night ball in a rural area of St. Mary Parish, the fashionable New Orleanian described the young women as "really charming," but he considered most of the men to be "uncouth and awkward."<sup>42</sup> Fortier's city-bred tastes no doubt colored his critical assessment. Yet he recognized the strongly characteristic fraternalism so prevalent among Acadian men:

... There were about a dozen men at a table playing cards. One lamp suspended from the ceiling threw a dim light upon the players who appeared at first sight very wild, with their broad brimmed felt hats on their heads and their long untrimmed sun burnt faces. There was, however a kindly expression on every face, and everything was so quiet that I saw that the men were not professional gamblers. . . .<sup>43</sup>

In his examination of Acadian women who attended the *fais-dodo*, the urbane Fortier was favorably impressed by their physical attributes, but he deplored their lack of formal education:

... They [the women] were elegant, well-dressed and exceedingly handsome. They had large and soft black eyes and beautiful black hair. Seeing how well they looked I was astonished and grieved to hear the probably very few of them could read or write. On listening to the conversation I could easily see that they had no education. French was spoken by all, but occasionally English was heard.<sup>44</sup>

According to Fortier, illiteracy was widespread throughout Acadiana, and he maintained that "the greatest defect of the Acadians is the little interest they take in education."<sup>45</sup> But Fortier was hopeful. Unlike some Anglo-Saxon observers, he recognized that native intelligence was high, even though educational opportunities were lacking. All that was needed was a fundamental change in values and an all-out attack against apathy and anti-intellectualism at the grass roots:

... As the public school system progresses, education will spread gradually among them [Acadians], and being an intelligent race they will produce many men like Alexander Mouton. Education will, of course, destroy their dialect, so the work of studying their peculiar customs and language must not be long delayed.

Incidentally, the *prairie tremblante* or "trembling prairie" was a commonly discussed mystery among nineteenth-century hunters and explorers of the Louisiana marsh. For a scientific analysis of its geomorphology, see Richard J. Russell, "Flotent," *Geographical Review*, XXXII (January, 1942), pp. 74-98.

41. G. W. Pierce, "Historical and Statistical Collections of Louisiana: Terrebonne," *De Bow's Review*, ed. by J. D. B. De Bow, XI (December, 1851), p. 606.

42. Alcée Fortier, *The Acadians of Louisiana and their Dialect* (reprinted from the *Publications of the Modern Language Association of America*, Vol. VI, No. 1, 1891), (New Orleans: Fortier, 1891), p. 20.

43. *Ibid.*, p. 21.

44. *Ibid.*, p. 20.

45. *Ibid.*, p. 19.

... The Acadians are an intelligent, peaceful and honest population; they are beginning to improve, indeed many of them, as already stated, have been distinguished, but as yet too many are without education. Let all Louisianians take to heart the cause of education and make a crusade against ignorance in our country parishes! <sup>46</sup>

During the antebellum period, the visiting G. W. Pierce noted that the "Creole" majority of Terrebonne Parish was generally "an indolent, uneducated race—oppressed by poverty, and like all poor people, have poor ways." Pierce also remarked that there were "many noble exceptions" to his sweeping generalization. <sup>47</sup> A similar view was also expressed in the gentler words of a fellow-correspondent, M. LeBlanc, who assayed the inhabitants of neighboring Assumption Parish as somewhat less educated and informed than their pioneering ancestors. <sup>48</sup>

LeBlanc frequently emphasized the positive trait of local hospitality. Indeed, this quality of Acadian life was often de-emphasized by sober Puritans who apparently had come only to scold. Nonetheless, some Anglo-Saxons such as Frederick Law Olmsted and Confederate General Richard Taylor had recognized the singularly charitable traditions in Acadiana life which the visiting LeBlanc managed to underscore in 1850:

... There are very few American or German families.

The condition of the first [Acadian] inhabitants was, generally, poor; but, hospitality and other virtues, which raise men to the rank he should have in all civilized society, were to be found everywhere.

... The inhabitants are very charitable, so much that any unhappy individual, who should lose his house by fire, could easily recover more than the amount, should he take the trouble of having a subscription list passed among the inhabitants of the parish. ... The [Assumption] parish taxes are applied, in part, to the education of the children of the indigent, and to succor travelers. ... <sup>49</sup>

46. *Ibid.*, pp. 19, 22.

Governor Alexander Mouton was born near Bayou Corneiro, the border between the Attakapas and Opelousas prairies, in 1804. Following a secure boyhood early promise in a law career, he later became a state legislator, and in 1842 he became the ninth Governor of Louisiana—the first Democrat and the first Acadian to occupy the executive chair. He was perhaps one of the most rational, honest, and intelligent governors in the state's history. Mouton sired nine children during the course of his two marriages. THE HEROIC DEATH OF HIS SON, Confederate General Alfred Mouton together with the destruction of his plantation properties during the Civil War, were severe blows during middle life. During his reclusive retirement, the elderly Mouton lived quietly on his Lafayette Parish plantation and, on rare occasion, traveled to New Orleans on the recently completed Morgan Railroad. Railroads, it is said, were his hobby. He died in 1885. See Perrin, *Southwest Louisiana*, . . . pp. 238-239.

Fortier seems to be only half correct in his projection that formal education would "destroy" the "Acadian dialect" of French. From a perspective in 1978, it appears that bilingualism has been a common feature among four generations of inhabitants to follow Fortier's 1891 remarks. It is still possible that Acadian French will continue to be spoken—barring an accident—on into the twenty-first century. Little did the well-known linguist and social critic realize that his prediction was premature by more than a century. Like many of his Creole and Anglo-Saxon brethren, he underestimated the resilience, isolation, and quiet stubbornness of the Acadian community.

47. Pierce, "Historical . . . Collections of Louisiana: Terrebonne," p. 806.

48. M. LeBlanc, "Historical and Statistical Collections of Louisiana," *De Bow's Review*, ed. by J. D. B. De Bow, Vol. IX (September, 1850), p. 292.

49. LeBlanc, "Historical . . . Collections of Louisiana," pp. 287, 292.

A culture relatively isolated from the rest of the nation by linguistic heritage and physical geography developed its own pace and distinctive value systems. Crop cultivation and animal husbandry on a semi-subsistence level were respectable endeavors for the heads of families. This simple life pattern did not need to emphasize formal education and plantation economy in order to achieve success. Anglo-Saxon values were evident here and there, but they were usually ignored or rejected by mainstream society during the nineteenth century. "We owe, in great measure, to the inhabitants of the Carolinas and Virginia, who have settled among us," said LeBlanc, "the great improvements we have so far made in agriculture."<sup>50</sup>

In his examination of Terrebonne Parish during the same period, Pierce noted that "nearly all the large planters in the parish are American, though a majority of the population is Creole."<sup>51</sup> The socio-economic delineations between the French and Anglo-Saxon settlers in Louisiana's Deltaic Plain seemed more pronounced than differing life styles in the bluff terrace, prairie regions, or in the more northerly reaches of the floodplain:

... As soon as the young [Acadian] man attains the age of puberty, his paternal share is meted out to him, usually consisting of a gun and a few pounds of powder, and he is left to shift for himself. He can, however, always find a living. Free labor here is worth \$1.25 per day, and during the rolling season, he is employed in taking off the crops, by which means he is enabled to furnish his family with provisions. They generally till a few acres of land—raise corn, potatoes and rice, though few of them have slaves.\*\*\*. . . A rich planter will frequently buy out several of these small farms, and open new places, which, in the course of time, must eventually in like manner be merged into sugar estates.<sup>52</sup>

The Acadian *petits habitants* were the true pioneers of South Louisiana. They gradually cleared the backslope and backswamp of their dense vegetation and helped to provide a suitable environment for the late-coming Anglo-Saxon plantation owners and their numerous slaves. And in terms of the quality of life for the greatest number of inhabitants—black and white—can one really rank the plantation slavery regime above an independent yeomanry? According to the close scrutiny of LeBlanc, the plantation economy was described as less efficient and certainly less humane:

The value of the labor of the slaves is much less than that of the white and free man. The day's work of a slave is limited to a cord of wood, or an acre of ditching a foot and a half wide and one foot deep, or one acre of fencing, or a quarter of an acre scraping, either cane or sugar.

The white and freeman generally does double the above work, when it is for his own benefit. A white man will work fifteen acres of land, and the general rule is ten acres to the hand, for the slaves, able bodied men.<sup>53</sup>

Oddly enough, Fortier described the *petit habitant* as at once "laborious" and "unambitious." Here again is an unconscious criticism of the Acadian's refusal to adopt American value standards. And all too often the casual reader interprets unambitious to mean lazy:

50. *Ibid.*, p. 290.

51. Pierce, "Historical . . . Collections of Louisiana: Terrebonne," p. 806.

52. *Ibid.*

53. LeBlanc, "Historical . . . Collections of Louisiana," p. 291.

The eminent men that have arisen among the Acadians in Louisiana show what good elements there are in that race, but unfortunately, they are, as a rule, lacking in ambition. They are laborious, but they appear to be satisfied, if by cultivating their patch of ground with their sons, they manage to live with a little comfort. The mother and daughters attend to the household duties and weave that excellent fabric called cottonnade.

All the Acadians are great riders and they and their little ponies never seem to be tired. They often have exciting races. Living is very cheap in the prairie and the small farmers produce on their farms almost everything they use. At the stores they exchange eggs and hens for city goods.<sup>54</sup>

One of the most complimentary descriptions of antebellum life in Southeast Louisiana's Deltaic Plain was written by the Reverend H. B. Price, another correspondent for *De Bow's Review*. The Anglo-Saxon clergyman was charmed by the polyglot culture of *petits habitants*, baronial planters, and amiable black folk. The setting he described in 1850 could have inspired a Stephen Foster to enter new lyrical heights in commemoration of the Old South:

... The hand of the Creator and the industry of man have made it [Terrebonne Parish] a beautiful country, and the light should not be hid under a bushel. Commencing with the plantation of Col. Winder, on the Terrebonne bayou, the first nearest the parish line, which is a mile and half from the town of Thibodaux, on the Lafourche, to some distance below the plantation of Wm. Bisland, deceased, a distance of thirty miles or more, there is a continuous line of plantations and French agricultural villages—fence joins fence and plantation to plantation. In passing this road, during fine weather, scenes of lively interest present themselves continually to the eye and mind, either among the Americans or French, all busily performing their allotted duties, and joining in the bustle of life. The houses are neatly built and with respect to comfort, and the orange and oak, and various kinds of evergreen foliage, set off the yards and present an air of comfort and tranquillity to all around. . . .<sup>55</sup>

While eastern Acadiana witnessed the strong influence of the Anglo-Saxon before and after the Civil War, fringe areas largely unsuited to commercial plantation agriculture nevertheless supported an influential Anglo-Saxon population. In the southwestern hinterland, similar percentages still held among the professional and business class. Approximately half of Acadia Parish's most influential families had Anglo-Saxon roots while well over half of Vermilion Parish's upper stratum of 58 families was Anglo-Saxon derived.<sup>56</sup>

In Calcasieu Parish, perhaps more than three-quarters of the leading 100 families were Anglo-Saxon related. However, an unusually large percentage of the families had Irish names. The latter group was heavily acculturated by the close of the nineteenth century. At the time, Calcasieu also included what is today the parishes of Beauregard, Allen, and Jefferson Davis.<sup>57</sup>

It should also be emphasized that large numbers of Acadians arrived relatively late in this somewhat isolated part of Louisiana. Despite the large Acadian population found there today, the Anglo-Saxon underpinnings tend to dominate the present-day cultural landscape.

54. Fortier, *The Acadians of Louisiana and their Dialect*, pp. 19, 22.

55. Rev. H. B. Price, "Terrebonne Parish, Louisiana," *De Bow's Review*, Vol. VIII (February, 1850), p. 147.

56. Perrin, *Southwest Louisiana*, . . . , pp. 251-275.

57. *Ibid.*, pp. 137-200.

Place names, architecture, land survey, billowing grain fields and lonely pine forests pose striking similarities to midland Kansas or perhaps southern Georgia. An occasional sign advertising crawfish gumbo or perhaps some name on a political billboard may remind the fast-moving traveler of the Acadian presence.

In the final outcome, one could say that the Anglo-Saxon culture was partially submerged and not drowned by the more numerous Acadian peoples. After all, the region spoken of as "Acadiana" is an integral part of the English-speaking world, despite all the testimonials in behalf of a mother country who—with some degree of cruelty and absent-mindedness—turned her back on a wayward and distantly located offspring. Fully aware of their parental desertion, the Acadians of South Louisiana have shown a realistic acceptance of the greater strength of the surrounding Anglo-Saxon world.

Yet, inside the culture realm, the greater fertility and stronger identity of the Acadians have helped to keep the encroaching Anglo-Saxon ethos at bay. The fundamentals of Acadian culture have not been swallowed up or broken down. An individual Anglo-Saxon is almost always aware that he, himself, is a member of a minority group. And though he and his family may trace a local heritage as far back as five generations or more, there often exists a mild incompatibility of religion, linguistics, politics, and even those unquantifiable elements such as artistic and societal values—differences which have become subtle between one American subregion and another, yet remain strikingly dissimilar between Calais and Dover.



# DEPRESSION YEARS IN LAFAYETTE PARISH

by  
Jeanne Fortier Schultz

On October 23, 1929, the stock market began a headlong plunge for the bottom that resulted in losses of three billion dollars to investors by the month's end.<sup>1</sup> This collapse of stock values precipitated America's Great Depression, which was to spread to almost every country of the world during the 1930s. The United States of the 1920s seemed a land of boundless optimism and "I can do it" philosophy. Few seemed aware that production was out-stripping demand, that new housing construction was down one-third, and that financial practices were dangerously unsecured, thousands of dollars worth of stocks at times being bought and sold without any money actually changing hands. Many banks were in the business of selling securities, stocks and bonds, thus eroding the banks' value as a base of the American economy.

Like most of the rural South, Lafayette Parish had not shared fully in the national prosperity of the 1920s. The area's agriculture-based economy had briefly boomed at the close of World War I, when cotton was selling for 42 cents a pound and rice for twelve dollars a barrel, but the economic upswing was short-lived.

Prices fell sharply in 1920,<sup>2</sup> and continued to slide throughout the decade.<sup>3</sup> Lafayette was mainly an agricultural parish, 82.5 percent of the parish being in farmland,<sup>4</sup> and, as late as 1935, 66 percent of the work force being employed in farming.<sup>5</sup> Census records indicate that over 52,000 acres were in cotton, over 12,000 in sugar cane, and 4,000 acres in rice.<sup>6</sup> Manufacturing in the parish was also predominantly agricultural in nature, the largest plants being the Billeaud and Youngsville sugar mills. There were only 14, 635 residents in the city of Lafayette<sup>7</sup> and 978 students at the college, Southwestern Louisiana Institute.<sup>8</sup> The railroads were in their heyday during these years, and Lafayette was a division office for the two railways going through the small city. The railroads' payroll of over 150 employees was rivaled only by that of the college,<sup>9</sup> and railroad men were well paid. It was believed by Lafayette residents that the salaries paid the president of the college and that paid the division manager of Southern Pacific Railroad were the largest in the area.

1. Information in this and the following paragraphs was obtained from John Kenneth Galbraith, *The Great Crash, 1929* (Boston, 1955); Murray N. Rothbard, *America's Great Depression* (Kansas City, 1972); and Gilbert Selde, *The Years of the Locust: America, 1929-1932* (New York, 1973).

2. Mr. Wilfred Begnaud, interviews held November 18, 1977; December 1, 1977 (hereafter cited as Wilfred Begnaud, interviews); *New Orleans Times-Picayune*, December 31, 1919; November 13, 1920; November 9, 1930. Lafayette Parish residents christened the boom the "Era of Silk Shirts," for the prevailing prosperity permitted them to purchase the \$14 luxury items.

3. U. S. Department of Commerce, Bureau of the Census, *Fifteenth Census of the United States, 1930. Agriculture*, vol. 2.

4. Clarence Peckham Dunbar, *Louisiana Purchasing Power Handbook* (Houston, 1936) p. 8 (hereafter cited as Dunbar, *Louisiana Purchasing Power*).

5. U. S. Department of Commerce, Bureau of the Census, *Fifteenth Census of the United States, 1930. Agriculture*, vol. 2.

6. U. S. Department of Commerce, Bureau of the Census, *Fifteenth Census of the United States, 1930. Population*, vol. 3.

7. Registrar's Office, University of Southwestern Louisiana, Lafayette, Louisiana.

8. Dunbar, *Louisiana Purchasing Power*, p. 8.

Sixty-seven succession records selected at random from April 1929 through September 1934 indicate that Lafayette Parish residents were predominantly poor, but debt-free. Most Lafayette Parish residents at their death left only their home and furniture, the land on which it was situated, and the animals and equipment needed for farming. A few owned a car. But only rarely were these few worldly possessions not completely paid for. Residents adhered to conservative French tradition and put their money in land and homes. The few who were better situated financially invested in time certificates or government bonds occasionally, but usually in more land or in local businesses. Even the wealthy Gaston Francez, whose estate in mid-1929 was valued in excess of \$124,000, owned no national stock but \$45,859 in local businesses.<sup>9</sup> Only one succession shows an owner with national stock, and that only 350 shares bought for \$1200 out of an estate of \$25,115. This woman's succession, dated June 30, 1930, also shows twelve promissory notes from individuals valued at zero.<sup>10</sup> This would seem to indicate that the Depression had begun in Lafayette Parish by 1930.

In the summer and fall of 1929 Lafayette's newspaper, the *Daily Advertiser*, showed the same optimism and lack of foreboding evident in the rest of the nation. Editorials on October 1, 1929, dealt with the Chamber of Commerce's proposal for a thirteen-month year of twenty-eight days, and the institution of a seven-day work week in Russia. The day that began the market's record plunge saw the main headlines devoted to a storm on the Great Lakes and a meeting of the Confederate veterans in Lafayette. The condition of the stock market did not make the headlines until the day following its record fall.<sup>11</sup>

With the benefit of hindsight one can find danger signals in the news of July-October 1929. Almost every paper listed at least one sheriff's sale due to unpaid taxes. (The paper of November 15, 1929, listed 78 properties to be sold due to unpaid 1928 taxes.)<sup>12</sup> There was an editorial deploring that farmers were not sharing in the nation's prosperity. A large number of strikes were reported in the news around the nation. The same people who owned the Bank of Lafayette and Trust Company also owned the Lafayette Securities Company and were in the business of selling stocks and bonds.

Editors of the *Advertiser* were as slow as most Americans to realize that the nation was in for serious trouble. An editorial on December 16, 1929, forecast that the market's crash would be good for the construction industry, as money would be more available and interest rates lower. On New Year's Day, 1930, the *Advertiser* stated that 1929 had been a good year and forecast that 1930 would be still better.

On May 16, the Home Relief Association started its drive, blaming high unemployment for the large number of requests. When, by November 29, 1930, there was news of a formerly wealthy New Orleans cotton broker who had committed suicide and a full-page ad by the Lafayette Merchants' Co-operative Credit Association urging people to pay their bills so as to keep their credit good, it is obvious that the Depression was being felt in Lafayette.<sup>13</sup>

The most characteristic thing about those years to one resident was the shortage of money: "Nobody had any money."<sup>14</sup> Money was not circulating. It would appear that Lafayette's wealthier citizens, like their counterparts all over the country, were not investing but hanging onto what money they had because they did not know how long it would be before business conditions improved.

9. Lafayette Parish Courthouse, Clerk of Court's Office, Succession No. 4512

10. Lafayette Parish Courthouse, Clerk of Court's Office, Succession No. 4617

11. Lafayette (La.) *Daily Advertiser*, October 1, 1929; October 23, 1929; October 28, 1929 (hereafter cited as *Daily Advertiser*).

12. *Daily Advertiser*, November 15, 1929.

13. *Daily Advertiser*, December 16, 1929; January 1, 1930; May 16, 1930; November 29, 1930

14. Wilfred Begnaud, interview, November 16, 1977.

The government of the City of Lafayette itself had run completely out of funds for normal operating expenses by January of 1932. In the preamble to a resolution to borrow money, the trustees stated that "... there are at the present time no funds in the treasury of the City of Lafayette available from the revenues of the said City for the year 1932 or of previous years with which to meet and pay the current expenses of the said City. . . ."<sup>15</sup> This same preamble would be repeated at the first meeting of every year through 1940 and frequently throughout the years as the city borrowed varying amounts at intervals of a few weeks or a few months.

In August, 1932, a crisis arose when the First National Bank of Lafayette refused to loan more money to the city as it had already loaned an amount equal to the city's expected income for 1932. The officers, stating that "... the City has no borrowing capacity at the present time . . .," authorized the payment of "script" to operate the city's department and pay its employees.<sup>16</sup> Script is a promissory note to be paid when funds are available. In March of the following year, Trustee of Finance Edgar G. Mouton thanked the city employees' creditors and expressed the hope that the city would be able to meet the next payroll in cash.<sup>17</sup>

The trustees of the city authorized a one-third cut in salaries for all city employees, including themselves in January, 1933.<sup>18</sup> This was not enough to appreciably alter the financial situation, and in October the Chief of Police wrote that his employees had received no pay since August 15.<sup>19</sup>

The city officers tried to bring in more money in many ways. One of the most frequently used methods was licensing. During these years licenses were required of retail businesses, salesmen, motorcycles, bicycles, and distributors of alcoholic beverages.

In June, 1937, the city tried to consolidate its total debts of \$703,000 by a bond issue. There was no viable market for the city's bonds, and the resolution was rescinded.<sup>20</sup>

The 1939 budget forecasted \$5,500 for interest expense. The situation brightened somewhat in early 1939. The city was able to find a buyer for its debt consolidation bonds; their total debt had risen to over \$800,000 by this time. In March 1940, Edgar G. Mouton reported that they had accumulated an excess of \$25,000 and proposed that it be used to pay a portion of the city's remaining debt of \$42,500.<sup>21</sup>

Mr. Frem Boustany, presently general manager of Huval Banking Company of Lafayette and New Orleans, says that the newly elected Trustee of Finance, P. J. LeBlanc, met with the business leaders about the city's financial condition. It was decided to disconnect utilities sixty days after billing if the bill had not been paid.<sup>22</sup>

Mr. LeBlanc instituted a policy that customers must pay the current utility bill and those in arrears must also pay for one additional month for which they had not previously paid. With this policy the city was able to meet the payroll of May 1940 entirely in cash.<sup>23</sup> As more money accumulated, the city gradually redeemed the script people had on hand.

City employees had borne the brunt of the shortage of money, often having only a piece of paper instead of cash with which to negotiate for their needs. Times were ripe for profiteering and many people would give these employees only 65-70 percent of the amount of the promissory note.

15. City of Lafayette, Minute Records Book 8C, p. 281.

16. *Ibid.*, pp. 422, 423.

17. *Ibid.*, p. 497.

18. *Ibid.*, pp. 444-448.

19. *Ibid.*, p. 535.

20. City of Lafayette, Minute Record Book 7C, pp. 386-422.

21. City of Lafayette, Minute Record Book 8C, pp. 80-153; 401.

22. Mr. Frem Boustany, interview held November 11, 1977.

23. Mr. Louis Estlette, City of Lafayette Tax Department, telephone conversation, February 7, 1978.

Mr. Boustany, who was then owner with his brother, Alfred, of Boustany's Department Store and Grocery, states that Boustany's redeemed script at 100 percent. With their usual wage of \$100 a month, city employees shopping at Boustany's were allowed to buy but \$75 worth of clothing and food and were given \$25 in cash to use in paying their bills. At one time, Boustany had \$10,000 worth of script on hand. On trying to exchange some of this in payment for merchandise at Joubert Brothers Wholesalers in New Orleans, he was offered credit or a loan, but was told, "We don't want any script."

Mr. Boustany recounts that only two department stores in Lafayette managed to keep their doors open throughout the Depression period. People would come in buggies from the country with chickens and eggs to barter for food and clothing. The harvest time was the only good selling season and Boustany's would be open until 11:00 p.m. during harvesting. He recalls that some employees in retail lost their jobs, but that employers did not cut wages. Figures for Lafayette Parish in 1935, however, show retail employment down 29 percent from 1930 and the average wage down 11.3 percent. It is very understandable that some employers were forced to lower wages when, for the same time span, retail sales were down 48 percent.<sup>24</sup>

Mr. Boustany contends that the situation in Lafayette was not as bad as in some parts of the nation because it was an agricultural parish. It would seem reasonable that when money is scarce, one is better off surrounded by farms than by concrete which won't grow food. The plight of the farmer, however, was not an enviable one. In 1930 farm prices had been low; they were to go still lower. By March of 1930, the national government was urging farmers to plant less cotton.<sup>25</sup> By 1935 Lafayette Parish farmers had reduced their acres in cotton by 44 percent from 1930 and increased production of hay, corn and rice.<sup>26</sup> Cotton in 1933 sold for 5 cents a pound.<sup>27</sup> One area resident recalls her father putting the new car up on blocks for the duration of the Depression because he could not afford to operate it with the price he was receiving for his cotton. The value of farms in Lafayette Parish fell 35 percent from 1930 to 1935.<sup>28</sup> The standard wage for a day's work in the fields during these years was \$1.00.

The unhappy state of farmers in Lafayette Parish was reflected in the still more unhappy state of manufacturing, which was mostly food processing. Twelve of the thirty manufacturing plants in 1930 were no longer in business by 1935. There were 19 percent fewer manufacturing employees in 1935 than in 1930 and their average wage had dropped 31.5 percent.<sup>29</sup> Two of the hardest hit plants were the Billeaud and Youngsville sugar mills. The inability of the Billeaud Sugar Mill to meet a \$350,000 note was one of the factors which brought about the liquidation of the Commercial Bank of Lafayette and Trust Company.

On December 31, 1929, there had been three banks in Lafayette: the First National Bank, the Bank of Lafayette and Trust Company, and the Commercial National Bank. The First National Bank's bi-annual statement showed a surplus of \$137,396 and all bills paid. On June 30, 1933, First National Bank's statement still showed all bills paid, but it was the only Lafayette bank still surviving. Mr. Wilfred Begnaud, who in 1933 was a cashier and shareholder of the Commercial Bank of Lafayette and Trust Company, was able to provide information as to what had happened in the interval. Regarding the First National Bank's performance, Mr. Begnaud gave this explanation: "First National Bank stayed like a rock

24. Dunbar, *Louisiana Purchasing Power*, p. 42

25. *Daily Advertiser*, March 10, 1930

26. Dunbar, *Louisiana Purchasing Power*, p. 42

27. Personal statements, Wilfred Begnaud, from Boustany, Annie S. Leech.

28. Dunbar, *Louisiana Purchasing Power*, p. 42

29. *Ibid.*

on that corner throughout the Depression. The management was conservative, ultra-conservative, but it served them well at that time." In the first half of 1932 the Bank of Lafayette and Trust Company merged with Commercial National Bank of Lafayette, a much smaller bank. Mr. Begnaud gave this account of that merger: "Huey Long did not like the Bank of Lafayette crowd. He came here overnight and arranged the merger of Bank of Lafayette with Commercial National." Begnaud explained that while neither bank was in serious difficulties, they were not thriving. It was felt that by merging they could help each other and better retain public confidence. The new bank was called Commercial Bank of Lafayette and Trust Company. On March 4, 1933, the Commercial Bank of Lafayette advertised in the local paper, two days before the beginning of the national bank holiday. By July 1 of that year it had ceased to exist as an operating bank.<sup>30</sup> Wilfred Begnaud explained what had happened between those dates: "All banks must secure public funds, savings and loan associations also. The shareholders of Commercial Bank woke up one morning to find that the bonding company had cancelled their liability. Immediately, Huey Long withdrew the state's money, about \$120,000, and the bank went under."<sup>31</sup> Mr. Begnaud, presently president of the Union Federal Savings and Loan Association, was later a state banking commissioner. In that capacity he negotiated a settlement of the Billeaud Sugar Mill's indebtedness to Commercial Bank of Lafayette through the Reconstruction Finance Corporation. All depositors were paid in full, but many shareholders did not get a penny. Some of the shareholders of Commercial Bank of Lafayette and Trust Company were among the group which organized Guaranty Bank in 1937.

When the Depression began, there was no public welfare organization in the state of Louisiana. In the late nineteenth century the Louisiana legislature had authorized parish police juries to provide alms for those who were handicapped, infirm, or disabled. Most of the people hurt by the Depression did not fall into these categories. In August of 1932, the first statewide relief system, the Unemployment Relief Committee, was begun with funds from RFC. Relief operations began in October 1932. In March of 1933 this system was renamed the Emergency Relief Administration and authorized to act in accordance with the policies of the Federal Emergency Relief Administration.<sup>32</sup> Wilfred Begnaud recalls that when the ERA began to operate in Lafayette, wagons loaded with men would be congregated around the old courthouse building in the mornings. Perhaps 75-200 men with shovels would be there to get work at a dollar and a half a day. He remembers seeing men who had worked as bank tellers, insurance men, and railroad men among these groups trying to get this small amount of money so that their families might eat. The Civil Works Administration was inaugurated in November of 1933. Still more of the able-bodied men who were receiving direct relief were transferred to work projects. The work of CWA ended in March 1934, but by October of 1935 the Works Progress Administration, the largest of the organizations implementing the New Deal policy to provide employment through public works, began operations in Louisiana.<sup>33</sup> Mr. Begnaud states that the WPA had a crew at work in Lafayette Parish every day. Although it is a common joke that employees of the WPA dug up the roads in the mornings and put them back in the afternoons, much valuable work was done in Lafayette Parish, including thirteen buildings constructed on the campus of Southwestern Louisiana Institute, the present University of Southwestern Louisiana. There were

30. Daily Advertiser, December 31, 1929; March 1933; June 30, 1933

31. Wilfred Begnaud, interviews, November 18, 1977; December 1, 1977

32. John Robert Moore, "The New Deal in Louisiana," in *The New Deal*, eds. John Brauman, Robert H. Brauman, and David Brody, vol. 2 (Columbian, Ohio State University Press, 1975), pp. 142-143.

33. Donald V. Wilson, *Public Social Services in Louisiana* (Monroe, La., 1943), pp. 27-29

2,508 persons in Lafayette Parish receiving some form of public aid in the period June 1934-June 1935, or 6.5 percent of the parish's population.<sup>34</sup>

People were encouraged to help themselves and each other. Early in 1932 the *Daily Advertiser* urged Lafayette people to give a neighbor a job, and listed 100 jobs that could be done in and around the home.<sup>35</sup> Wilfred Begnaud feels that most Lafayette people were good people and were charitable in these years. In the memory of one generous Lafayette lady, the stingy people remained as stingy as ever. She recalls furnishing coffee for the "hobos" to brew at the railroad yard, their meeting place, and being told by neighbors that her house must be marked, a signal the unemployed transients used to let each other know that this was a place where you could always get a good meal. The community was still small and closely knit, and it was still possible to know almost everyone in town either in person or by reputation.

With what aid they could get from federal agencies, state agencies, or each other, Lafayette Parish residents managed as best they could with very few resorting to crime. Only in 1937 did burglary and larceny crimes go one over the 20 prosecuted in 1930. For the other years of the 1930s, burglary and larceny crimes were significantly lower than their pre-Depression averages.<sup>36</sup> Perhaps it was not as hard to be poor when almost everyone else was poor also.

Social life continued in Lafayette with the *Advertiser* reporting its usual number of club meetings, card parties, and wedding receptions. Although there was less money, for those who had an income, 30 cents would buy a steak and for a dollar and a half you could take your best girl out to dinner.<sup>37</sup>

College enrollment dropped slightly by 1933 from the 976 enrolled in 1930, but by 1936 it had risen to 1,164.<sup>38</sup> Perhaps a post-World War I baby boom was responsible for a larger college-age population in these years when Louisiana schools had only eleven grades.

In most respects, events in Lafayette Parish corresponded closely to those in the rest of the nation. Optimism prevailed in 1929 and was slow to fade. A bank's shareholders were dealing in securities. Wealthier citizens cautiously hung onto their money once Depression set in, and money ceased to circulate. A city government ran out of funds. Many people were out of work and those with jobs were generally working for less. Living costs fell. Businesses failed. Banks merged, reorganized and failed. A few parish residents took to the roads. Other unemployed people hung on until public aid or public work was available. Farmers received less for their crops, but had food to eat or to use as barter.

In other specific ways residents of Lafayette Parish were more fortunate than people in many areas of the United States. Most were relatively free of debt and owned no national stock. Lafayette was mainly an agricultural parish and the threat of starvation was not equal to that of the industrialized East and Northeast. The area was small and closely knit and people made some efforts to help each other.

In conclusion, Lafayette society in these years was relatively small in number, well-acquainted, ingrown, and predominantly of one religious faith. Its mores held up even better in hard times than they had previously. Most people had family, friends and neighbors to endure hardships with; they were not bearing them alone.

People continued to live in their characteristic manner insofar as possible, but it was harder to do so. Surviving hardship does not necessarily make one a hero, a saint, or even a nicer person, but it usually indicates that one is tough.

34. Dunbar, *Louisiana Purchasing Power*, p. 8.

35. *Daily Advertiser*, February 10, 1932.

36. George Bertrend, "Crimes and Economic Depression in Lafayette Parish, 1930-1940," *History* 380 (1978). University of Southwestern Louisiana, 1978.

37. Wilfred Begnaud, interview, December 1, 1977.

38. Registrar's Office, University of Southwestern Louisiana, Lafayette, La.

# THE SEGURA FAMILY, 1779 TO THE PRESENT

*By Pearl Mary Segura*

(Continued From Vol. XIII, No. 1)

5. Baltazar Romero
  - b. July 5, 1814 (SM ch.: V. 6, #1776)
  - m. March 19, 1844 Marie Irma Leblanc  
(NI ch.: V. 1, p. 50)
  - m. December 23, 1856 Alise (Alix) Duhon  
(Laf. ch.: V. 4, p. 138)
  - d. May 17, 1864 at age 44 years (NI ch.: V. 1, p. 61)  
Succession dated February 2, 1866 (SM ct. Hse, Succ. #1906)

Children of Marriage to Marie Irma Leblanc:

  - a. Sylveria Romero
    - b. April 10, 1845 (NI ch.: V. 1, p. 85)
  - b. Sylvanie Romero
    - m. May 4, 1868 Joseph Sandoz  
(NI ch.: V. 1, p. 347)
  - c. Marie Romero
    - b. November 3, 1846 (NI ch.: V. 1, p. 102)
  - d. Joseph Romero
    - b. May 12, 1848 (NI ch.: V. 1, p. 118)
  - e. Louisa Romero
    - b. July 8, 1850 (NI ch.: V. 1, p. 137)
    - d. July 7, 1854 at age 4 years  
(NI ch.: V. 1, p. 49)
  - f. Sylvanie Romero
    - b. July 20, 1852 (NI ch.: V. 1, p. 161)
  - g. Odille Romero
    - b. October 8, 1854 (NI ch.: V. 1, p. 196)

Children of Marriage to Alice (Alix) Duhon:

  - a. Sylvestre Olivier Romero
    - b. November 30, 1860 (NI ch.: V. 1, p. 268)
  - b. Desire Romero
    - b. May 19, 1863 (NI ch.: V. 1, p. 298)
    - d. March 29, 1865 at age 18 months.  
(SM ch.: V. 5, p. 305)
6. Marie Rosalie Romero
  - b. December 5, 1816 (SM ch.: V. 7, #10)
  - m. February 18, 1833 Hubert Theriot (SM ch.: V. 7, #236)
7. Marie Carmelite Romero
  - b. May 21, 1819 (SM ch.: V. 7, #689)
8. Child Romero
  - d. November 17, 1819 at age 9 months.  
(SM ch.: V. 4, #1838)
9. Marie Mathilde Romero
  - b. January 18, 1821 (SM ch.: V. 7, #1114)
  - m. February 7, 1843 Pierre LaSalle (NI ch.: V. 1, p. 41)  
Last will in Succ. of Pierre LaSalle dated April 11, 1848 (SM ct. Hse. Succ. #1173)

- m. February 19, 1849 Narval Huval  
(NI ch.: V. 1, p. 106)
- ?m. December 21, 1863 Louis Aladin Romero  
(SM ct. Hse.: Marriages, V. 1, #1470)
- 10. Child Romero
  - d. March 7, 1827 at age 14 days (SM ch.: V. 4, #1838)
- B. Joseph Manuel Thomas Segura
  - b. December 23, 1786 (SM ch.: V. 3, #158)
  - ?d. January 22, 1826 Aged 35 years. Buried St. Louis Cemetery,  
No. 1 New Orleans, La. (Obituary Card File was not listed  
in his father's succession filed September 30, 1831, Succ.  
#680, SM ct. Hse., Louisiana State Museum Library, 547 St.  
Ann Street, File "S".)
- C. Francois (Jr.) Emmanuel Segura
  - b. About 1787 (see death certificate)
  - m. March 1, 1811 Marie Françoise Viator (SM ch.: V. 5, #202)
  - d. November 5, 1875 at the age of 90 as a widower of M.  
Viator (NI ch. V. 2, p. 71)

## Children:

- 1. Francois Segura, III
  - b. March 22, 1812 (SM ch.: V. 6, #1333)
  - m. February 20, 1843 Amelia Urna Romero  
(NI ch.: V. 1, p. 43)
  - d. January 13, 1874 at age 58 years  
(NI ch.: V. 2, p. 56)
- 2. Magdeleine Aspasie Segura
  - b. January 17, 1814 (SM ch.: V. 6, #1633)
  - d. September 3, 1816 at age 3 years  
(SM ch.: V. 4, #1070)
- 3. Felix Placide (Sr.) Segura
  - b. July 11, 1819 (SM ch.: V. 7, #805)
  - m. Rosalie Romero
  - d. May 19, 1879 at age 62 years (NI ch.: V. 2, p. 108)  
married to Rosalie Romero

## Children:

- a. Victoria Segura
  - b. July 6, 1862 (NI ch.: V. 1, p. 285)
  - m. November 29, 1883 (Youngsville ch.: V. 3, p. 160)  
Ozeme Moreau
- b. Marie Victorine Segura
  - b. September 28, 1864 (NI ch.: V. 1, p. 306)
- c. Placide Segura, Jr.
  - b. October 18, 1866 (NI ch.: V. 1, p. 335)
- d. Irma Marie Segura
  - b. February 18, 1869 (NI ch.: V. 2, p. 9)
- e. Joseph Adonis Segura
  - b. July 29, 1821 (Youngsville ch.: V. 1, p. 113)



- f. Alcide Lastille Segura
  - b. March 21, 1874 (Youngsville ch.: V. 1, p. 172)
- g. Joseph Segura
  - b. April 17, 1877 (Youngsville ch.: V 2, p. 20)
- 4. Marie Segura
  - m. December 26, 1840 Theophile David (NI ch.: V. 1, p. 20)
- 5. Marie Irma Segura
  - b. September 3, 1821 (SM ch.: V. 7, #1229)
- 6. Louise Mirthe Segura
  - b. August 15, 1824 (SM ch.: V. 7, #1509)
  - d. October 2, 1836 at age 14 years  
(SM ch.: V. 5, p. 62, #68)
- 7. Rosalie Segura
  - b. February 30, 1827 (SM ch.: V. 7, #1871)
  - bt. April 28, 1827
  - d. October 24, 1866 (NI ch.: Funerals, V. 1, p. 66)
- 8. Gabriel Aurelien Segura
  - b. May 19, 1829 (SM ch.: V. 7, #2265)
  - m. December 23, 1851 Clara Miguez (NI ch.: V. 1, p. 131)
  - d. March 25, 1863 at age 30 years (NI ch.: V. 1, p. 60)

Children:

- a. Francois Segura
  - b. October 4, 1852 (Mrs. Blanche Sagrera Notes)
  - m. July 14, 1874 Amelia Romero  
(NI ch.: V. 2, p. 273)
  - d. 1923 (Mrs. Blanche Sagrera Notes)

Children:

- (1) Ambroise Segura
  - b. June 14, 1875 (NI ch.: V. 3, p. 18)
  - m. Anita Miguez

Children:

- (a) Dola Segura
- (b) Ora Joseph Segura
- (c) Nella Segura
- (d) Nina Segura
- (e) Lucius Segura
- (f) Preston Segura
- (g) Lester Segura
- (h) Marjorie Segura
- (2) Marie Norma Segura
  - b. October 18, 1876 (NI ch.: V. 3, p. 74)
  - m. Elodias Viator

## Children:

- (a) Edwin Viator
- (b) Daphne Viator
- (c) Delda Viator
- (d) Lillian Viator

## (3) Aurelien Joseph Segura

b. June 11, 1878 (NI ch.: V. 3, p. 126)  
m. Loyla Capdevielle

## Children:

- (a) Blanche Segura  
m. 1931 George Douglas Sagrera

## Children:

- 11. George Douglas Sagrera, Jr.  
m. 1959 Judith Allen Conrad

## Children:

- aa. Sarah Estelle Sagrera
- bb. Adriana Blanche Sagrera
- cc. Camille Alicia Sagrera
- dd. André Lola Sagrera

- 22. John Ellis Sagrera  
m. 1963 Elaine Broussard

## Children:

- aa. Blanche Sagrera
- bb. Rachel Sagrera
- cc. Therese Sagrera

## (4) Noemi Segura

b. June 29, 1880 (NI ch.: V. 3, p. 217)  
m. Eraste Babineaux

## Children:

- (a) Bella Babineaux
- (b) Edna Babineaux
- (c) Rita Babineaux
- (d) Clarence Babineaux
- (e) Marshal Babineaux
- (f) Edmond Babineaux
- (g) Junius Babineaux
- (h) Hartha Babineaux
- (i) Meta? Babineaux

- (5) Lucie Segura  
b. January 6, 1882 (NI ch.: V. 3, p. 271)  
m. Rene Viator

Children:

(a) Lloyd Viator

- (6) Joseph Lucius Segura  
b. February 1, 1884 (NI ch.: V. 4, p. 74)  
(7) Marie Lucia Segura  
b. December 21, 1886 (NI ch.: V. 4, p. 200)  
m. J. J. Landry

Children:

(a) Leah Landry  
(b) Roy Landry  
(c) Ned? Landry

- (8) Paul Segura  
m. Levie Gary

Children:

(a) Wiltz Segura  
(b) Perry Segura  
(c) Huey Segura  
(d) Pearly Segura  
(e) Amelia Segura  
(f) Mildred Segura

- (9) Policar Segura  
m. Pamela Segura

Children:

(a) Edward Segura  
(b) Frances Segura  
(c) Earl Segura

- (10) Antoine Segura  
m. Mabel Segura

Children:

(a) Iris Segura

- (11) Clara Segura  
m. Constance Segura

Children:

- (a) Millard Segura
- (b) Robert Segura
- (c) Ruby Segura
- (d) Clara Segura
- (e) Jewel Segura

(12) Lee Segura

m. Aline \_\_\_\_\_

Children:

- (a) A. J. Segura
- (b) Shirley Segura

b. Joseph Segura

b. November 29, 1853 (NI ch.: V. 1, p. 182)

c. Corine Segura

b. September 23, 1855 (NI ch.: V. 1, p. 212)

m. June 7, 1877 Ronald Theriot

(NI ch.: V. 3, p. 48)

d. Leopold Segura

b. April 8, 1857 (NI ch.: V. 1, p. 225)

e. Emmanuel Oudra Segura

b. December 10, 1859 (NI ch.: V. 1, p. 257)

m. January 9, 1879 Emethilde Broussard daughter  
of Colomb Broussard and Elodie Leblanc

(Abbeville ch.: V. 2, p. 115)

Children:

(1) Simon Segura

b. October 9, 1879 (Abbeville ch.:  
V. 4, p. 155)

(2) Marie Ella Segura

b. September 21, 1883 (Abbeville  
ch.: V. 5, p. 17)

f. Alfred Segura

b. November 17, 1861 (NI ch.: V. 1, p. 279)

m. Victoria Dorsey (Dorsin)

Children:

(1) Joseph Segura

b. June 14, 1881 (NI ch.: V. 3,  
p. 256)

(2) Virginie Segura

b. March 21, 1883 (NI ch.: V. 4,  
p. 34)

## (3) Numa Segura

b. December 11, 1884 (NI ch.: V. 4,  
p. 113)

9. Virginie Leonarde Segura  
b. April 9, 1832 (SM ch.: V. 8, #372)
10. Clementine (Hermantine) Gertrude Segura  
b. May 22, 1836 (SM ch.: V. 8, #1094)  
m. June 26, 1850 Jacques Norval Derouen  
(NI ch.: V. 1, p. 116)

## D. Raphael Segura, Sr.

- b. March 4, 1794 (See death certificate)
- m. April 4, 1815 (SM ch.: V. 5, #354)  
Marie Carmelite Romero, daughter of Josef Romero,  
native of Malaga, Spain, and Julie Goseran, of Pointe  
Coupée. She was born July 28, 1796 (SM ch.: V. 4,  
#911) and died February 14, 1845 at age 48 years  
(NI ch.: V. 1, p. 11); succession dated April 28,  
1845 (SM ct. Hse., succ. #1046)
- m. Azelie Gathe, August 29, 1846 (NI ch.: V. 1, p. 86);  
succession dated December 16, 1850 (SM ct. Hse., Succ.  
#1274)
- m. Elise Celma Bonin, January 26, 1852 (NI ch.: V. 1, p.  
134)
- d. October 9, 1891, age 97 years, 7 months, 6 days  
(NI ch.)

## Children of Marriage with Marie Carmelite Romero:

1. Raphael Segura, Jr.  
b. January 28, 1816 (SM ch.: V. 7, #56)  
m. Anastasie Landry  
Succession dated June 8, 1848 (SM ct.: Hse.,  
Succ. #1181)

## Children:

- a. Jacques Ulisse  
b. October 1838, bt. March 10, 1839  
(NI ch.: V. 1, p. 7)
2. Marie Carmelite Segura  
b. May 18, 1817 (SM ch.: V. 7, #224)  
m. Fernando Prados  
d. July 8, 1845 at age 25 years (NI ch.: V. 1,  
p. 14) succession dated August 15, 1845  
(SM ct. Hse.: Succ. #1053)

# THE BRAZIL EXILES: A FORGOTTEN CHAPTER IN THE HISTORY OF ST. LANDRY PARISH\*

by  
Carl A. Braeseaux

The Civil War brought economic devastation to St. Landry Parish during the Teche Campaign of 1863 and the subsequent Texas Overland Expedition; the invading Union Army lived off of the land, literally stripping local farms bare of produce and building materials.<sup>1</sup> Foreign nationals attempted to avoid the Yankee scourge by flying the tricolor or Union Jack over their homes, but, like their native-born neighbors—Confederate sympathisers and Unionists alike—their property fell prey to the Union horde.

François Vautrot was one such Union victim. A French immigrant born in 1813,<sup>2</sup> Vautrot had established himself by 1860 as a prominent St. Landry Parish planter, whose real estate holdings were valued at \$7,920.<sup>3</sup> Moreover, the Frenchman's personal property, including twenty-five slaves, was valued at \$30,000.<sup>4</sup> By the time of his death in 1865, however, Vautrot's wealth had been decimated by Union raids and the emancipation of his slaves.<sup>5</sup>

Obviously bitter and despondent over the destruction of his father's estate, Louis François Vautrot, who celebrated his sixteenth birthday in 1865, succumbed to a propaganda campaign conducted by the Brazilian government. Based on information furnished by the Brazilian consul at New Orleans, the *Opelousas Courier* printed a series of articles in July, 1865, lauding the South American country's fertile soils, civil liberties, and opportunities afforded the Southern immigrant. For example, in its July 1 edition the *Courier* stated: "those who had so . . . disinterestedly cast their fortunes and destinies with the sinking or drowning of the Southern States of America may yet recover in that country . . . and may be found there, basking in their former prosperity. . . ."<sup>6</sup>

On the day in which this glowing report was released, a meeting was held at Washington for the purpose of organizing St. Landrians interested in migrating to Brazil. According to the *Courier*, "a committee [of two] was appointed for the purpose of communicating with the Brazilian Consul at New Orleans and the minister of that nation at Washington City (D. C.), in reference to the inducements offered by the emperor of Brazil to those who emigrate

\*The author wishes to extend his heartfelt thanks to David C. Edmonds for his assistance in the preparation of this manuscript. The document translated below constitutes part of the L. S. U. Archives' Miscellaneous Collection, and is published with Director Stone Miller's kind permission.

1. See, for example, David C. Edmonds, "Tragedy on Buzzard's Prairie," *Attokpas Gazette*, X (Winter, 1975), 181-191.

2. Eighth Census of the United States, 1860, Louisiana Schedules, St. Landry Parish, pp. 183-184. Hereafter cited as The Census of 1860, with page numbers.

3. *Ibid.*

4. *Ibid.* Eighth Census of the United States, 1860, Louisiana Schedules, Slave Population, pp. 42-43.

5. David C. Edmonds, "Jules Perrodin Against the United States: An Account of Invasion, Occupation and Confiscation in Southwest Louisiana During the Civil War," (unpublished manuscript), Chapter 2.

6. The *Opelousas Courier*, July 1, July 22, 1865.

thither."<sup>7</sup> It is not known whether or not Vautrot actually attended this meeting, but it is certain that it came to his attention, for a copy of the *Courier's* July 1 edition remained among the family papers until recently. Moreover, although announced, subsequent meetings of the Brazilian emigrants failed to materialize. Nevertheless, Vautrot, Joseph Sibille, a fellow French national, and Cyprien Johnson disposed of their remaining property holdings and entered a self-imposed exile. The following is Vautrot's own account of his arrival and settlement in Brazil.

Gameleira

October 20, 1867

My dear friends,

Upon setting out to sea, our schooner began to ship water. Despite that, with the assistance of the beautiful weather and the pumps, we landed at Pernambuco, without new ropes (or) new sails to replace those which were broken during each manoeuvre. Should you ever decide to come to Brazil, do not embark on a ship which must be sold upon arrival at its destination, especially those belonging to Yankees.

After four months of travel and uncertainty, we purchased a farm quite close to a small town called Gameleira. A railroad crosses the town and facilitates the shipment of our produce. We cultivate [sugar] cane. The province of Pernambuco is located along the eighth parallel. Its climate is mild and never too hot. During the hot season, the thermometer rises regularly to eighty-eight degrees. On only one occasion have I seen it reach ninety degrees. The heat is tempered by breezes which blow daily around nine o'clock. There are two seasons here: the rainy season (it does not rain constantly) and the dry season (it rains occasionally).

The soil is rich and is well suited to the cultivation of manioc and cotton. Cotton grows well only in areas at least fifty miles from the sea. Manioc, which is the bread of this country, yields large crops and 1 ½ or 2 arpents suffice for 1 year. Cane produces 4,000 pounds per acre and even 6,000 on the most fertile lands, and its juice weighs 10 kilograms. Life is difficult, but we will manage. Cotton is best adapted to areas distant from the sea; it is of a superior quality to that of Louisiana and ordinarily sells for two cents more [per pound]. One can rely upon what the merchants tell you. It [cotton] produces large crops and yields more (per pound) than sugar.

The gardens produce the same vegetables as those of Louisiana: cabbage, turnips, carrots, beans, and all sorts [of legumes] produce well, some even better than in Louisiana. I do not wish to tell you about the numerous fruits: oranges, grapes, bananas, and others that this country produces in large quantities and throughout the year, provided one takes the trouble to plant them. I forgot to tell you about the coffee, which is grown here only on a small scale. We have thirty feet of it [coffee trees] in our garden. They [the trees] produced well this year and yielded excellent

7. *Ibid.*, July 22, 1865.

coffee which we are presently using. I have come to the conclusion that it could be grown advantageously here. Moreover, there are here numerous varieties of potatoes. We can plant them throughout the year.

The province of Pernambuco is totally unlike Louisiana. Here there are only steep hills cut by narrow valleys which are themselves cut by small rivulets the water of which is excellent. The hills and valleys have rich soil, but cultivation of the hillsides is difficult. There are many of them [hillsides] which we cannot cultivate with plows.

The residents of this country are polite, pleasant, and lazy. The rich exert themselves, and the poor work only when they are hungry. They do not pay taxes on land and slaves. You undoubtedly want to know if I am happy in this country which we inhabit. I tell you frankly that I am not very happy, these narrow valleys, these rivers which we encounter with every step, all of this displeases me greatly. I do everything possible to become accustomed to them, and I shall grow accustomed to them because I am convinced that it is much better, and much more peaceful here than in Louisiana.

The letters from Louisiana tell us that you met with two calamities this year: a plague of caterpillars and the dispersal of your Negroes. All of this is the final blow for the South's misery and patience.

What is Petetin<sup>8</sup> doing? Tell him that I recommend to him my Negro, York. Tell him hello for me.

And what are you doing, Jules?<sup>9</sup> Your family must be composed of three persons. What are Jules and Julie doing? I bid them welcome and happiness in this life. Auguste,<sup>10</sup> I wish you well. Is your family growing quickly?

With my best regards,

F. Vautrot

P.S. I forgot to tell you that the nights are always cool. The forests are destroyed all along the seacoast, and planks are quite expensive at Pernambuco, because they are transported over great distances and communications are either nonexistent or very difficult. The rivers are numerous but unnavigable because of numerous rocks.

Give my regards to Mr. Castille and D. Gaudet, as well as A. Naizat.

I sorrowfully learned of the death of my old friend and neighbor, F. Devilliers.<sup>11</sup>

8. Eugene Petetin, a French-horn Grand Coteau merchant. The Census of 1860, p. 283.

9. Jules A. Perrodin, a French-horn Opelousas merchant to whom this letter was addressed. The 1860 census indicates that the Frenchman, who was born in 1820, owned \$2,600 in real estate and \$12,601 in personal property. The Census of 1860, p. 273.

10. Auguste Perrodin, an Opelousas merchant. The Census of 1860, p. 273.

11. Francois Coulon Devilliers, a Nottleyville planter, a former member of the parish police jury.



Remember me to his wife, children, and son-in-laws.

Please write to me, and, as there is no post office in this area, address your letter to

Mr. A. DuMont  
Rue de Trapiche, 48  
Pernambuco

We are doing well. The country is healthy. My wife and Louis send their regards to everyone.

Mr. Tertrou has not yet written to me. I have received no news regarding my farm. I do not know whether or not Mr. Richard has made the overdue payment for my farm. Please write to Mr. Tertrou regarding this subject, and notify me if he has received the overdue payment. I do not know why Mr. Tertrou has not written to me.<sup>12</sup>

### Epilogue

The displeasure of Vautrot, as well as his fellow exiles, with Brazil grew increasingly intense. Oral tradition among the Sibille family indicates that "the natives were unfriendly, and would throw knives at the bat of an eye." Moreover, poor harvests compelled the exiles "to eat monkeys to survive." The exile, however, ended in 1871, when Louis Sibille, Joseph's son, upon reaching his twenty-first birthday, insisted on returning to Louisiana. Acknowledging the wisdom of the young man's remarks, all exiles returned to their former homesites.

Census of 1860, p. 184.

12. Vautrot sold his inheritance to Simon Richard, a St. James Parish resident, on November 27, 1865. Tertrou was obviously the exile's Louisiana agent. St. Landry Parish Courthouse, Opelousas, Louisiana, Conveyance Book U-1, document number 6783.

## THE ACADIAN STORY CONTINUES TO UNFOLD

by  
Glenn R. Conrad

In recent years certain documentary evidence has been turned up which has completely altered the long-standing oral tradition concerning many aspects of the Acadian's arrival in Louisiana. For a long time it was thought that the first Acadian refugees to arrive in Louisiana were placed on lands above New Orleans in the area of present-day Ascension and St. James parishes. Then, certain documents in USL's Colonial Records Collection revealed that the story of the first Acadians was not to be told in the terms of oral tradition.

In 1976, for example, Jacqueline Voorhies uncovered a document in the Moreau de St-Méry Collection which constituted a set of instructions from Charles Aubry, Acting Governor of French Louisiana, to the royal engineer of the colony, Louis Andry, concerning the settlement of the first band of 231 refugees who had arrived from Santo Domingo in February, 1765.<sup>1</sup> The opening paragraph of that document is most revealing:

We have ordered Sieur Andry to leave this city [New Orleans] with the Acadian families and go to the district of the Attakapas, and in agreement with them choose the most suitable site for the settlement of a village where these new colonists wish to be reunited.<sup>2</sup>

Here was, for the first time, a clear indication that the first group of Santo Domingo Acadians had been settled in the Attakapas and not along the Mississippi River as previously thought.

Then the questions arose, "Why did they come to the Attakapas? What was it that attracted them to this region?" For a long time after Mrs. Voorhies' discovery, these questions were debated among the staff of the Center for Louisiana Studies and many interesting, possible answers emerged.

What made the puzzle more exciting was the fact that the same year, 1976, Mr. Gover Rees translated and published in the Summer issue of the *Attakapas Gazette* "The Dauterive Compact: The Foundation of the Cattle Industry."<sup>3</sup> This document indicates that on April 4, 1765, the leaders of the 231 Acadians, then in New Orleans, signed an agreement with Jean-Antoine Bernard Dauterive to raise cattle on shares in the Attakapas. Since the instructions to Louis Andry were dated April 17, 1765, and the agreement with Dauterive dated April 4, it became obvious that the Dauterive-Acadian arrangement had been concluded just before the Acadians departed New Orleans for the Attakapas. The question remained, however, "Why the Attakapas?" The answer, although available all along, has just recently emerged once more from the dusty records of the United States Supreme Court.

1. Jacqueline K. Voorhies, trans., "The Attakapas Post: The First Acadian Settlement," *Louisiana History*, XVII (1976), 91-96.

2. *Ibid.*, 91.

3. Grover Rees, trans., "The Dauterive Compact: The Foundation of the Acadian Cattle Industry," *Attakapas Gazette*, XI (1976), 91.

In a case filed in federal district court by the heirs of Jean-Antoine Bernard d'Hauterive in June, 1846, and subsequently appealed to the U. S. Supreme Court, is to be found the answer.<sup>4</sup> The case involved a claim by heirs of Dauterive to a large tract of land running west from Lake Tasse (Spanish Lake) and Bayou Tortue to Bayou Vermilion. In the evidence for the claim assembled by the family and presented by their lawyer, Edward Livingston, is the French grant awarded to Dauterive by the Acting Governor Charles Aubry and Intendant Denis-Nicolas Foucault. The grant is dated, significantly, March 2, 1765. The pertinent portion of the grant states:

Upon the demand made by Messrs. D'Auterive and Masse, partners, to grant to them a parcel of land named La Prairie du Vermilion, bounded east by the River des Tortues and the Lake du Tasse, north by the Mauvais Bois, west by the River Vermilion, and south by a muddy prairie, considering their petition above, and in other part, *and for consideration of the cession made by them to the Acadian families, recently arrived in this province*, of the land occupied by them during a long period, in Attakapas, and in consideration also of the advantages which may result for this capital of the great establishment in vacheries that they propose themselves to do on the said land named La Prairie du Vermilion, by the quantity of cattle they may bring to market in a short period, we have conceded, and do concede, to them, by these presents, the said land, for them and their heirs, to enjoy and dispose of the same in full ownership and usufruct, as a thing belonging to them, except against titles or possession anterior to these to the contrary; provided that said land lies on this side of the limits which have been established by the French and Spanish possessions in this part of the country; and *provided, also, that they do deliver to us the titles of the land which they have ceded to the Acadian families*, and also under the conditions that one year from this date they shall establish the said vacherie. . . .<sup>5</sup>

Here, then, is the answer to the question "why?". In addition to signing an agreement with the Acadians concerning cattle (April 4, 1765), Dauterive and his partner, Edouard Masse, fully a month earlier, apparently had entered into negotiations with French officials and the Acadian leaders about the possible settlement of these people on lands which Dauterive and Masse had acquired by grant in 1760.<sup>6</sup> In exchange for ceding this to the Acadians, Dauterive and Masse requested a new and larger grant west of Bayou Tortue and Lake Tasse (Spanish Lake), and this request was granted on March 2, 1765.

With the new grant to Dauterive and Masse (Masse later sold out to Dauterive) concluded based upon their agreement to surrender their earlier grant to the Acadians, and with the subsequent arrangement for raising cattle on shares concluded between Dauterive and the Acadians on April 4, 1765, the Acadians were thus ready to be conducted to their new home by Louis Andry. If the date of his instructions is any guideline, it is safe to conclude that the Acadians set out for the Attakapas about the third week of April, 1765. That they arrived in the Attakapas country shortly thereafter is attested to by the fact that Marguerite Thibodeau was born there on May 10 and baptized the next day.<sup>7</sup> That they settled on the Dauterive-Masse lands granted in 1760 is fully apparent by the fact that the village they created in 1765 subsequently became known as St. Martinville.

Thus, with the documentary pieces provided by Mrs. Voorhies and Mr. Rees, and with the evidence supplied in the Dauterive appeal to the Supreme Court, the puzzle of the Acadian arrival in Louisiana takes on a less mysterious dimension.

4. *The United States v. Jean-Baptiste Dauterive et al.* . . . in Stephen K. Williams, ed., *Reports of Cases Argued and Decided in The Supreme Court of the United States* (Newark, N. Y., 1883), Book XIII, 609-627.

5. *Ibid.*, 610.

6. The Dauterive-Masse Grant of 1760 ran eastward from the Teche, in the area of present-day St. Martinville, to the mouth of Bayou Portage.

7. See "Copie d'un vieux registre . . ." St. Martin Parish Library, St. Martinville, La. This register contains some of the earliest records regarding the Acadians in the Attakapas country.

1900 CENSUS OF NEW IBERIA  
(White Population)

Compiled by Glenn R. Conrad

East Side of Bayou Teche  
North of Hortense Street

<u>BAYOU STREET</u>	Date of Birth	No. of years Married	Native of*	Father native of	Mother native of	Occupation
1 MOURET, Mrs.	Dec. 1846	36		France		
Etienne	July 1883	S		France		
Jules	Aug. 1885	S		France		
2 MOURET, Henry	Apr. 1868	12				
Eulalie	July 1863	12				
Paul	Sept 1889	S				
Lawrence	Dec. 1896	S				
Mildred	Oct. 1899	S				
Rose	Sept 1893	S				
Bienvenue, Joseph	Sept 1882	S				
3 BROUSSARD, Wm.	Apr. 1867	14				
Annie	Oct. 1869	14				
Faulinie	Mar. 1887	S				
Lelia	Oct. 1889	S				
Slavin	Oct. 1891	S				
Rita	Feb. 1897	S				
<u>ROZIER STREET</u>						
22 EDMONDS, Jack	Nov. 1848	37				
Sophia	Feb. 1852			England		
Wilkins, James	May 1881	S				
Mike	June 1887	S				
Griffin, Edna	Jan. 1894	S				
Sam	Apr. 1873	S				
29 FRENCH, Edward	July 1850	25				Ship Carpenter
Doty, Mrs. Felix	Aug. 1878	1				
FRENCH, Lillian	Feb. 1881	S				
Abner	Apr. 1877	S				Laborer
Jules	Mar. 1889	S				
Doty, Felix	Jan. 1877	1				Sawmill Laborer

\*COMPILER'S NOTE: Where no place of nativity is given, the person was a native of Louisiana. For the children of a family, the parents' place of nativity, if outside of Louisiana, is not repeated.

The spelling of certain names may be erroneous. It would appear that the census taker sometimes spelled names phonetically. Also, he occasionally wrote over names and dates, making these difficult to read.

ROZIER STREET (cont.)	Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
30 NICHOLSON, William	May 1859	15	Va.			Swamper
Ida	Feb. 1860	15				
Roger	Apr. 1880	S				Swamper
Ella	May 1881	S				
Ada	Feb. 1890	S				
Willie	Apr. 1892	S				
Fred	Sept 1893	S				
Earl	June 1897	S				
Beulah	May 1899	S				
31 SUMAN, Arthur	Dec. 1858	20		Germany		Mechanic
Virginia	Feb. 1862	20				
Esmerald	Mar. 1881	1				
Lillian	Nov. 1884	S				
Charles	Jan. 1888	S				
Hebert	Jan. 1890	S				
Ethel	Nov. 1894	S				
32 FRENCH, Rodney	Jan. 1862	8				Carpenter
Clara	Oct. 1867	8				
Rodney	June 1893	S				
Florence	Jan. 1895	S				
33 LAMPEREZ, Edgar	Aug. 1861	12				Laborer
Anna	Aug. 1860	12				
Ida	Sept 189	S				
Kenward	June 1891	S	--Twins			
Celeste	June 1891	S				
Fred	Feb. 1893	S				
Edwin	May 1895	S				
Vida	Oct. 1897	S				
35 MOITY, Emelie	Feb. 1859	21				
Blanc, Juliene	Aug. 1824	60				
36 BLANC, Alec	July 1850	21				Steamboat Master
Marie	Oct. 1859	21				
Louis	Feb. 1880	S				Painter
Etienne	Jan. 1882	S				
Olympe	July 1883	S				
Dorcian	May 1885	S				
Carlos	Dec. 1887	S				
Luke	Jan. 1891	S				
Patrick	Mar. 1894	S				

<u>ROZIER STREET</u> (cont.)	Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
58 BERTRAND, O. P.	May 1869	10				
Louise	Oct. 1870	10				
Tildia	Dec. 1841	S				
Lydia	May 1893	S				
Mary	Aug. 1892	S				
George	Dec. 1894	S				
Willie	May 1897	S				
Wilfred	May 1897	S				
Herbert	Mar. 1899	S				
59 DEQUIR, Fred	Mar. 1874	S				Clerk in Hardware
Marie	Aug. 1872	S				
61 GIBLIN, James	July 1846	24				Vete Surgeon
Rosa	Feb. 1857	24				
John	May 1876	1				Carpenter
Ida	May 1882	1				
Murphy	Aug. 1886	S				
George	Aug. 1893	S				
Agnes	Mar. 1894	S				
Rosa	May 1896	S				
Daisy	Sept 1888	S				
62 DESONIER, Alcide	Mar. 1873	1				Hardware Salesman
Amelia	Apr. 1881	1				
Bessie	Jan. 1899	S				
63 BERTRAND, Luke	Mar. 1873	6				Lumber Salesman
Eva	June 1876	6				
Meda	Feb. 1895	S				
Alberta	Dec. 1898	S				
64 GUILLOTTE, Francois	May 1836	27				
Josephine	Oct. 1853	27				
Edna	Dec. 1896	S				
Topheles	May 1884					Sawmill Laborer
65 NINI, Emile	July 1863	13				Fisherman
Elvina	May 1867	13				
Louis	Aug. 1888	S				
Ephemia	Jan. 1890	S				
Myrtle	Oct. 1892	S				
Emile	Mar. 1895	S				
Lumina	Dec. 1896	S				
Milton	Aug. 1899	S				

ROZIER STREET (cont.)	Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
66 ANGERS, John	Feb. 1870	11				Ricemill Mechanic
Bertha	June 1872	11				
Etta	Aug. 1890	S				
John	July 1892	S				
Robert	June 1894	S				
Bertha	Jan. 1896	S				
67 HEBERT, Numa	May 1858	27				Saddles & Harness
Cecelia	Oct. 1857	27				
Eva	Jan. 1885	S				
Honora	May 1888	S				
Amare	July 1893	S				
68 DUGAS, Telesphore	Jan. 1875	9				Lumber Grader
Elise	Oct. 1877	9				
69 BODIN, Aladin	Feb. 1869	11				Sawmill Laborer
Adous	July 1871	11				
Eunice	Apr. 1891	S				
Uylessa	Sept 1893	S				
Lucille	Apr. 1895	S				
Inez	June 1896	S				
Rivice	Apr. 1897	S				
Orillia	June 1899	S				
Blanc, Sam	Dec. 1870					Ricemill Laborer
72 BENNETT, Tony	Dec. 1857	22		Italy		Farmer
Locado	May 1860	22	Italy			
Frank	Aug. 1870	S	Italy			Farm Laborer
Virginia	Nov. 1894	S				
Mary	Mar. 1896	S				
Felice	June 1898	S				
73 BENNETT, Luke	Aug. 1879	S	Italy			Farm Laborer
Vincent	Jan. 1889	S	Italy			Farm Laborer
Jaceneaus	Feb. 1852	S			Italy	Farm Laborer

LOURD STREET

76 BOULANGER, Constant	Mar. 1870	25		France		Janitor at Cthse.
Enela	Nov. 1860	25				
Joseph	Feb. 1870	S				Eng. in Sugarmill
Emile	Nov. 1886	S				
Eugene	Apr. 1889	S				Shingle Packer
Aubert	May 1890	S				
Robert	May 1890	S	--Twins			

<u>LOURD STREET (cont.)</u>	Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
77 WILLIAMS, Grant	Dec. 1869	1	Wisconsin			Telegraph line-man
Ida	Dec. 1872	1	Arkansas			
Harlaw	Oct. 1899	S				
Foster, Minnie	Nov. 1881	8	Arkansas			
<u>IBERIA STREET</u>						
78 DERION, Emile	Dec. 1858	Widower	Switzerland			
Delord, Therese	May 1825	Widow				
Grant, Clara	Jan. 1880	S				
79 HENDERSON, George	Mar. 1859	9	Indiana			
Rosie	Feb. 1875	9				
Harold	Mar. 1894	S				
Hellson, Sarah	Oct. 1884	S				
Mouton, Harriet	Jan. 1880	S				
80 POINTIES, Sam	Nov. 1857	16				Jailer
Odille	Nov. 1863	16				
Romero, Laura	Jan. 1888	S				
81 RENOUDET, Mrs. A. Antonio	Jan. 1828	Widow		France		
	Dec. 1853	Widower				
82 BLANCHET, Nolbert	June 1855	S				Lumber yard prop.
Octavie	Feb. 1840	S				
Orillia	Mar. 1860	S				
83 ORTMEYER, Hermann	Oct. 1858	20	Indiana	Germany	Germany	Wholesale Furn.
Catherine	June 1859	20	Kentucky			
Helen	Feb. 1881	S	Indiana			
Alvin	July 1882	S	Kentucky			
Armin	May 1883	S	Kentucky			
Harry	Oct. 1885	S	Kentucky			
Oliver	Mar. 1894	S	Kentucky			
Roy	June 1899	S	Kentucky			
85 POUSSARD, Jules	Apr. 1834	22	France			Physician
Rosine	June 1840	22	Miss.	Germany	Germany	
Julia	Apr. 1879	S				
Leon	Apr. 1883	S				
Marie	Nov. 1888	S				
Albert	Aug. 1891	S				
Victor	June 1893	S				
87 HEBERT, Odillon	Mar. 1852	7				Brick Layer
Emelie	May 1855	7				



<u>IBERIA STREET</u> (cont.)		Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
88	ARNANDEZ, Belezare	Mar. 1830	35				Veg. salesman
	Elizabeth		35				
	Yves	May 1869	S				Organist in Ch.
91	VOORHIES, Felix	May 1839	36				Attorney
	Modest	Jan. 1844	36				
	Paul	June 1876	S				Apprentice at Foundry
	Cecile	Sept 1877	S				
	Lisay	Nov. 1880	S				
	Joseph	Aug. 1882	S				
	Maude	May 1888	S				
92	VOORHIES, Charles	Aug. 1869	6				Eng. at Ricemill
	Marie	- 1870	6				
	Carman	Jan. 1895	S				
	Howard	May 1896	S				
	Hellen	Aug. 1899	S				
93	ASHLEY, Thomas	Oct. 1872	8		New York		Swamper
	Agnes	July 1871	8		Florida	Georgia	
	Ethel	Aug. 1893	S				
	Rebecca	Jan. 1895	S				
	Dudley	July 1897	S				
94	JONES, William	May 1845	33	Florida			Carpenter
	Rebecca	Mar. 1847	33	Georgia			
	James	May 1873	S	Florida			Telephone Line-man
	Charles	Aug. 1878	S				Grocery clerk
	Edward	Jan. 1881	S				Telephone Line-man
	Ernest	Oct. 1886	S				
	Case, Margaret	June 1872					
	Earl	July 1892	S				
	Alberta	Dec. 1894	S				
98	STAFFORD, Albert	Sept 1872	2		Miss.		Boss drayman
	Viola	Sept 1870	2		Indiana		
	Roy	Dec. 1894	S				

<u>IBERIA STREET</u> (cont.)	Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
99 FINNEY, James	Apr. 1858	22	Indiana	New York		Drayman
Ada	Mar. 1862	22		Arkansas		
Esmeralda	May 1878	S				
Bearica	Dec. 1879	S				
Blanche	Dec. 1880	S				
Cyrus	Nov. 1883	S				
Willie	Feb. 1885	S				
Charlie	Sept. 1887	S				
Frank	Mar. 1890	S				
Chester, Arthur	Apr. 1892	S				
John Lewis	June 1894	S				
Viola G.	Sept 1899	S				
100 FINNEY, James B.	Jan. 1834	45	New York	Ireland		Swamper
Eveline	Feb. 1836	45	Indiana	Mass.		
101 HART, Hartwell	May 1835	Widower	Ohio	Ohio	Ohio	
102 DORGAN, G.	May 1852	25	Germany			Day Laborer
Amelia	Jan. 1850	25	Germany			
William	Aug. 1878	S	Germany			App. Bricklayer
Gustave	Nov. 1881	S	Germany			Tanner
Henry	Nov. 1884	S	Germany			
Joseph	Mar. 1891	S	Germany			
Albert	Feb. 1893	S	Germany			
103 MILLER, Alfred	May 1854	16				Swamper
Emma	Dec. 1865	16				
Orlie	Mar. 1885	S				
Willie	June 1886	S				
Mary	Oct. 1889	S				
George	Feb. 1892	S				
Alfred	Sept 1894	S				
Carrie	Feb. 1896	S				
John	Feb. 1899	S				
<u>ST. JOSEPH STREET</u>						
104 NORWOOD, George	May 1870	6				Teamster
Cora	Aug. 1876	6				
Robert	Mar. 1897	S				
<u>PROVIDENCE STREET</u>						
107 SORRELLO, Mary	May 1853	Widow		Kentucky		Seamstress
Effie	Apr. 1881	S		Texas		Printing App.
Sam	May 1882	S		Texas		Day Laborer
Jessie	Nov. 1886	S		Texas		Telegraph Mess.
Willie	Mar. 1887	S		Texas		Laundry Driver
Chester	Nov. 1889	S		Texas		
Eugenia	May 1891	S		Texas		

PROVIDENCE STREET (cont.)		Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
108	MANOUI, Antoine	Dec. 1862	6	France			Peddler
	Adele	Apr. 1853	6		France		
	Boudreaux, Theo.	Mar. 1872	8				Railroad Man
	Mamie	June 1877	8		Texas		
109	CALWET, Fred	May 1869	7				Swamper
	Frances	Jan. 1875	7				
	Edwin	Dec. 1894	S				
	Edna	Oct. 1896	S				
	Myrtle	June 1898	S				
110	STEFFENAU, John	May 1831	32	Switzerland			Gardner
	Elizabeth	Mar. 1845	32	France			
	John P.	Mar. 1869	S	Switzerland			Carpenter
	Dan L.	Oct. 1878	S				Grocery
	Lowenstein, Henreitta	Feb. 1899	S				
	Lenhon, Lawrence	June 1881	S	France			Fisherman
	Mary	Sept 1858	S				
111	PLATTSMEYER, Chas.	Nov. 1858	17				Boss Drayman
	Bertha	Aug. 1861	17				
	Adam	Feb. 1890	S				
	Eva	Sept 1893	S				
	Willie	Oct. 1896	S				
118	RICHARD, James	Feb. 1864	13				Blacksmith
	Honora	Dec. 1872	13				
	Homer	Feb. 1899	S				
	Oaeza	Sept 1890	S				
	Joe	Aug. 1892	S				
	Mary	Mar. 1896	S				
119	DORSEY, Armand	Aug. 1865	15				
	Daisy	July 1887	S				
	James	Sept 1889	S				
	Ellen	May 1891	S				
	Whitney	Jan. 1892	S				
	Adam	Aug. 1894	S				
	Eve	Feb. 1897	S				

MOUTON AVENUE

122	MARTIN, Jacob	July 1843	17	Penn.			Painter
	Rosana	Mar. 1861	17		Mass.	Ireland	
	Willie	Apr. 1886	S				
	Katie	Sept 1886	S				
	Guy	Apr. 1891	S				
	Louise	Dec. 1893	S				
	Ellen	Dec. 1896	S				

THE WOMEN IN LOUISIANA  
COLLECTION ESTABLISHED AT USL

Glenn R. Conrad, director of the Center for Louisiana Studies, announces that Dr. Ray Authement, president of the University of Southwestern Louisiana, has recently authorized The Women in Louisiana Collection. As a division of the Center, the collection will serve as a statewide research resource for women's studies. The collection will be housed at Dupre Library on the U.S.L. campus. The first collection of its kind to be established in the state, it joins the ranks of similar collections in California, Georgia and Minnesota.

The growth of women's studies in recent years underscores the necessity for a major archive of original source material, photographs, personal papers and diaries of individual women and organizations. As early as 1922, the distinguished Historian Arthur M. Schlesinger, later named director of Radcliffe College's women's collection when it was established in 1943, deplored the absence of information on women. "From reading history in textbooks one would think half of our population made only a negligible contribution to history," he wrote. Certainly this neglect has been true in Louisiana history. The Women in Louisiana Collection will serve to fill the information

gap for Louisiana studies.

With its rich and diverse cultural background, Louisiana is a particularly fertile field for research in the contributions of women to the development of society. An analysis of the role and status of women within the various ethnic groups which blended to form modern Louisiana culture can make important methodological contributions to the historical understanding of the dynamics of social development. The experience of women has been ignored in the analysis of Louisiana's past, yet, as historian Mary Beard pointed out in the 1930s, women have for centuries been a force in history.

Vaughan Baker, assistant professor of history at U.S.L., has been appointed director of the collection. She will seek to work with individual women and with women's organizations to locate, describe and preserve records relating to the experience of women in Louisiana society from colonial times to the present and to make those materials available for research.

The collection will also contain materials useful to women's groups seeking background information for new social programs.

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## TABLE OF CONTENTS

Last Days of Darby	
By Gertrude C. Taylor . . . . .	103
The First Tates of the Evangeline-St. Landry Parish Area	
By Albert Tate, Jr. . . . .	107
List of Workers of the Company of the Indies	
By Glenn R. Conrad . . . . .	121
Fast Driving	
By Carl A. Brasseaux . . . . .	123
A Lady Called Alice	
By Glenn R. Conrad . . . . .	124
The Segura Family, 1779 to the Present	
By Pearl Mary Segura . . . . .	129
Through Generosity and Devotion	
By Gertrude C. Taylor . . . . .	134
A True Story of Jeanerette	
By Celdon Darcé . . . . .	137
1900 Census of New Iberia . . . . .	145
BOOK REVIEWS	
Stahls, <u>Plantation Homes of the Lafourche Country</u> , by Mathé Allain . . . . .	147
Sanders, <u>Records of Attakapas District: Louisiana Vol.     III, St. Martin Parish, 1808-1860</u> , by Mathé Allain . . . . .	148
LeBlanc, <u>Cajun-bred Running Horses: Notes on Horse Racing     in Southwest Louisiana</u> , by Carl Brasseaux . . . .	148

BIOGRAPHICAL SKETCHES

GERTRUDE C. TAYLOR, recently appointed editor of *Attakapas Gazette*, is a native and resident of New Iberia. For twenty-eight years Mrs. Taylor taught in New Iberia schools, most of this time in high school English and journalism. Upon her retirement from teaching in 1975, she became associated with *The Daily Iberian*, serving as editor of "Acadiana Lifestyle," the Sunday supplement of that paper, a position she held until 1978. Mrs. Taylor comes to *Attakapas Gazette* with a long list of impressive credentials.

ALBERT TATE, JR., a justice of the Louisiana Supreme Court, is a native of Evangeline Parish. He has a long-time interest in the genealogy of the early English families in the area in which he himself was born and reared. "The First Tates" is Judge Tate's first contribution to *Attakapas Gazette*.

GLENN R. CONRAD, well-known for his many contributions to *Attakapas Gazette*, is Director of the Center for Louisiana Studies at USL. Mr. Conrad also has many publications, based mainly on Louisiana historical research, to his credit.

CARL A. BRASSEAU, a native of Sunset, La., is assistant director of the Center for Louisiana Studies. He is co-author of *The Courthouses of Louisiana* and has contributed numerous articles to *Attakapas Gazette*.

PEARL MARY SEGURA, author of *The Acadians in Fact and Fiction*, was associated with Dupre Library for many years. Now retired, Miss Segura has found time to record her own family genealogy.



Above—Front view of Darby house shows upper gallery, which once afforded a view of Spanish Lake, has rotted and fallen away. Stairs rose from the lower porch to the right end of the upper porch. Round brick columns, though time-worn and moss-covered, support what is left of the upper porch.



## LAST DAYS OF DARBY

*A thing of beauty is a joy forever:  
Its loveliness increases; it will never  
Pass into nothingness; but still will keep  
A bower quiet for us, and a sleep  
Full of sweet dreams,....*

JOHN KEATS      Endymion

Between 1812 and 1823 three Louisiana raised cottages were built in the Attakapas country, each standing guard over its side of Spanish Lake. Through the years each endured the ravages of time, two of them giving way to the wishes of man in the end. But the third, first defying man's malintent and then



## DARBY

complying with man's hopes and dreams seemed destined to be the oldest structure still standing on its original foundation and looking much as it did in its early years.

The oldest of the three houses, the Segura house, built in 1812 and located on the west bank of Spanish Lake, deteriorated to such a point through the years that it was beyond preservation. However, a completely new structure, built in its likeness and on its original site, took its place.

The third house, Lady of the Lake, built on the north end of the lake in 1823, suffered the same fate as the Segura house, but it now has only the ghosts of the past as a reminder of its way of life.

The second house, Darby house, was located on the south end of the lake on a Spanish land grant to Jean-Baptiste St-Marc Darby, commandant of New Iberia during the Spanish period. The house was built by Francois Darby in 1816 as, it is believed, a

Right—Lower porch on the northeast side has square columns indicating that it was added to the house at a later date. Far right—Northeast side shows upper porch and rear of the house around which the porch extended. It was torn away by a falling tree during the burricane of 1964.





Far left—A first floor room shows the exposed beams, the thick, brick walls once covered with plaster, and board floor once beneath black and white marble squares. Left—The old wine rack spans hauntingly of better days.



gift for his wife, Constance DeBlanc, daughter of Louis-Charles DeBlanc, last Spanish commandant of the Attakapas District. Their descendants occupied the house until 1943.

For the next thirty years Darby withstood the inevitable deterioration, the battering of storms, and the plundering of vandals, its thick brick outer walls and strong cypress framework a monument of defiance. In 1973 Darby house was deeded to the Attakapas Historical Association, which immediately took steps toward its restoration by drawing up plans and applying for federal funds.



Above—The winds will blow, bending the weeds and swaying the moss-laden oak boughs, and the old hay rake will rust away. The old house is gone forever, its beauty to be kept only in memories.

Although everything seemed on her side, Darby must have always been destined to go

down to the dust as her two neighbors had. Just when funds were available for the restoration project, fate struck hard. On the night of February 6, 1979, fire consumed Darby, leaving only ashes, brick crumbling to dust, and memories.

# THE FIRST TATES OF THE EVANGELINE-ST. LANDRY PARISH AREA

by Albert Tate, Jr.

In the 1780s, during Spanish times, a small group of British families moved into the area of the Opelousas Post. They settled in or near the area now known as "Tate Cove," some five miles northeast of Ville Platte, within present-day Evangeline Parish. A young boy, Adam Tate, came with this group. In 1799, he married Marie Louise LaRose Fontenot, the granddaughter of one of the French pioneers who had first settled there.

From the three surviving sons of this marriage are descended all the Tates of present-day Evangeline and St. Landry parishes, as well as the numerous other families descended from daughters of subsequent Tates. This paper will attempt to document the forebears of this pioneer couple, as well as list their children and grandchildren. Cross-reference will also be made to the members of the Gilbert Hay family group with whom Adam Tate came and to their children. They and Adam Tate are among the ancestors of most of the present families descended from those who originally settled on these prairies some twenty miles from Opelousas.

## *The First Adam Tate of Tate Cove (1)*

The first documented appearance of Adam Tate ("Tait") is in the Spanish census of 1796. There, he appears as a single man residing in the "Bayou Chicot District" (just west of present-day Tate Cove) (2). In 1799, at Opelousas he married Marie Louise Fontenot, being baptized a Catholic some three weeks earlier (3). In these papers, he describes himself as 25 years of age and a native of Mobile during its British rule. Two days before the marriage, Adam and Marie Louise appeared before the Spanish commandant and executed (in French) a marriage contract. In it, he declared himself the owner of 140 horned cattle and 12 horses and mules, worth in all 940 piastres (and she the owner of 20 cows and calves worth 20

1. By way of preliminary explanation: In geographic context, Evangeline Civil Parish was created from part of St. Landry Parish in 1913. The present civil parish of St. Landry, created in 1807, was initially part of Opelousas County of the American Territory of Orleans and, before that, of the Opelousas Post or district of the Spanish province.

Most of the documentation is contained in the original records of the St. Landry Catholic Church (Opelousas) and of St. Landry (civil) Parish and its geographic predecessors. These original sources are cited in detail in the secondary works below listed, which are of recognized reliability. For purposes of this paper, we will in most instances cite only the page number of these secondary works, rather than the original record:

a. Gladys DeVillier, *The Opelousas Post. A Compendium of Church Records Relating to the First Families of Southwest Louisiana 1776-1806* (Cottonport, La., 1972).

b. (Rev.) Donald J. Hebert, *Southwest Louisiana Records, Church and Civil Records*, privately published (1974-78) by Fether Hebert (Cecille, La.) in (thus far) 14 volumes, covering (thus far) 1756-1880. Each volume covers the records of a given time segment (e. g., Volume I, 1756-1810), with the entries alphabetized by name. The work will be cited below by volume and page number: e. g., Hebert, Volume I, p. 460.

c. Jacqueline K. Voorhies, ed., *Some Late Eighteenth-Century Louisianians, Census Records 1758-1798* (USL History Series, University of Southwestern Louisiana, Lafayette, La., 1973).

2. Voorhies, p. 363.

3. DeVillier, p. 138. The records of St. Landry Catholic Church, Opelousas, show the date of this marriage as April 22, 1799. Vol. 1-A, p. 84, no. 4; rather than April 12, as reflected in DeVillier. The church records of his baptism are found at Volume 1-A, p. 210, no. 11.

piastres), but "as a mark of his sincere and tender love" he gave his bride 400 piastres, to be collected at his death (4). The following is a reproduction of his signature on this marriage contract, as it appears in the original contract now on file with the Louisiana State Records and Archives Commission:

*Adam Tate*

At about the time of his marriage, Adam acquired 360 arpents (304 acres) of land in present-day Tate Cove from Joseph Fontenot, the father of his bride (5). He seems to have lived on this tract until his death in 1819. According to an affidavit executed in 1813 by his neighbor, John McDaniel, Adam also cultivated a portion of the adjacent 640 acres, from which he took his firewood and cut timber (6). Of Adam Tate's several acquisitions of land between 1796, and 1818, only one here requires note: By 1796, Adam Tate and his brother Joseph received Spanish grants of 400 arpents each, which were approved for American title in 1816; by the time of the American application (1811), Joseph had died, leaving Adam as his heir and the claimant to his tract (7). These claims concerned the land on the Avoyelles prairie some twenty miles north of Tate Cove; for reasons unnecessary to detail here, it is unlikely that Adam ever actually resided on this land in the Avoyelles district.

### *Mobile Antecedents of Adam Tate*

In his belated baptism in 1799 at the age of 25, Adam Tate describes himself as the son of Adam Tate and Marie "Aize" (Hay) (see note 3). (He stated that he did not know his

4. Jacqueline O. Vidrine and Winston DeVille, *Morriagn Contracts of the Opelousas Post, 1786-1803* (privately published, 1960) (a translation and abstraction), p. 51; Marriage Contract, Adam Tate and Marie Louise Fontenot, April 20, 1799, St. Landry Parish Documents, State Archives and Records, Baton Rouge, La. [the original contract].

5. Papers relating to claim of Adam Tate represented by Certificate B-1074, survey of October 17, 1804, of 800 arpents granted in 1794 to Pierre Brosset and by him sold to Joseph Fontenot (Adam's father-in-law), who sold part of it to Adam. State Land Office, Baton Rouge, La. Adam's American title was confirmed in 1811. American State Papers, Public Lands, Volume II, p. 832 (Geles and Seaton ed., 1834).

6. American State Papers, cited note 5, Volume III, p. 223, Claim 713. This claim for title by occupancy was not approved.

7. American State Papers, cited note 5, Volume III, p. 182, Claims 110 and 111. The date of the Spanish grants to the Tates is shown as December 12, 1796. It should be noted that Claim 131, p. 183, by the heirs of Jesse Kirkland, of adjacent Avoyelles land described as bounded by Adam Tate, is dated exactly ten years earlier, December 12, 1786. The apparent original of this Kirkland Spanish grant (none of the other grants has been discovered to date) has survived in the Opelousas territorial papers. "Request for land at Avoyelles by Jesse Kirkland," December 12, 1786, St. Landry Parish Documents, Louisiana State Archives and Records, Baton Rouge. The 1786 date is reflected by this apparent original, which further shows the Kirkland bounded on one side by land of "La Sieur Adam Teet." This reference to a grown man (the Tate Cove Adam was just 12 years of age in 1786) raises the perplexing possibility that Adam's father (Adam Tate of the County Ayr, Scotland) was the original claimant. However, no trace as yet of the father has been discovered in the Spanish records of Louisiana, and his probable death in Mobile before 1780 is indicated by presently known facts. "Kirkland" is shown to be a resident of the Bayou Chicot district in 1786, as are Bundick, Jean Hay, and Macdaniel. Voorhies, p. 341; the latter three are still shown to be residing there in 1796, *id.* p. 363. Some credence to the Kirkland move to the Avoyelles prairie in the late 1780s is afforded by the muster roll for the Rapides Post of Jan. 4, 1789, which lists 24 citizens who were seeking to establish themselves in the Rapides district (adjacent to or in which was the portion of the Avoyelles prairie included in the Kirkland grant).

paternal grandparents, but that his maternal grandparents were Gilbert "Hayes" (Hay) and Eugenia "Jaksin" (Jackson). Adam Tate and Mary Hay were married in Mobile in early 1774 (8), and they had at least two children: Adam, born in 1774-75; and Joseph, born 1778, who died in Louisiana without issue some time between 1796-1811 (9). In the Mobile marriage records, Adam's father is described as a native of the County Ayr, Scotland.

**Adam Tate's Father:** In 1776, Adam Tate (I) applied for and received a grant of 350 acres of land on the west side of the Tombigbee River, about sixty miles above Mobile (10). The tract was situated about one and one-half miles above McIntosh's Bluff ("to begin at the first sand bar, about one and one-half miles above said Bluff, below the mouth of the Three Rivers, and to run up the said River for his proportion of Front, to include his improvements"). This grant included one acre upon the bluff. The official summary of his petitions show the following:

He applied for the land by virtue of the proclamation of November 11, 1775, which permitted dispossessed loyalists from the revolting American colonies to receive them by "family right," essentially based upon 50 acres for each member of the household (11). He describes his household as consisting of two children and three Negroes. He states that he had arrived in the province of West Florida in 1767, where he remained, trading from Mobile to the Choctaw Nation, until the year 1773. At that time, he returned to the province of North Carolina on the death of his father, to settle his affairs and to receive a legacy. He returned to British West Florida to seek an asylum, leaving his lands and other property in North Carolina unsold for want of purchasers on account of the revolutionary troubles.

Mustar Roll, Repides Post, Jan. 4, 1789, Archivo General de Indias, Papeles Procedentes de Cuba, legajo 201:857-858, Center for Louisiana Studies, USL, as cited in latter of Aug. 31, 1978 from Glenn R. Conrad, Director of the Center. The list did not include Kirkland, but it did include John Hey and John McDaniel (in Opelousas in 1768 and 1797), as well as James Brown and William Donagan (in Opelousas in 1796).

8. Johnnie Andrews, Jr. and William David Higgins, *Creole Mobile, A Compendium of the Colonial Families on the Central Gulf Coast, 1702-1813* (Billeville Historical Society, Prichard, Ala. 1974), p. 67. This marriage of April 22, 1774 of Adam Tate to "Marie Hias" can no longer be found in the Mobile Cathedral records. Joseph's 1778 birth date is described without citation of source; it has not been possible as yet to verify.

9. Joseph's Louisiana presence and death is verified by Claim 111 (Adam Tate's American claim as heir of Joseph Tate for 400 arpents in Avoyelles granted the latter in 1796), American State Papers, cited note 11, and by Mary (Hay) Bundick's sale in 1819 to Adam Tate of apparently the same tract, which she and Adam declare was granted to Joseph Tate, deceased, by the Spanish government and was inherited from him by Mary Bundick. Sale, Mary Bundick to Adam Tate, Recorded January 13, 1819, Book E-1, p. 60, conveyance records of St. Landry Parish. This property was sold by the heirs (Joseph, Eli, Adam) of Adam to James McCauley, on May 8, 1829, DeBailion Acts, No. 420, p. 268 (1829), St. Landry Parish Records. This 400-arpent Avoyelles tract is not mentioned or indicated in the 1827 partition of Adam (II)'s property between these three son-heirs and his widow, Marie Louise, see note 47.

10. The summary of Adam Tate's petitions is found in the minutes of the Council of the Province of West Florida, Pensacole, found in the Colonial Office Records (Class 5: West Florida, Volumes 574-635), Public Record Office of Great Britain (London). A photostat copy of these records is deposited with the Manuscript Division, Library of Congress, Washington, D. C. Microfilms of these records are found in several places, including the libraries of the University of West Florida, Pensacole, Fla. (complete series) and of the Louisiana State University, Baton Rouge, La. (almost complete series). They will hereafter be cited as British West Florida Records, CO 5: with volume number and date.

Adam Tate's petitions are found at British West Florida Records, CO 5:634, February 26, 1776 (pp. 292-93, petition "postponed") and CO 5:634, June 21, 1778 (pp. 346-47, family right of 350 acres granted). In American times, traces of the Adam Tate British grant can be found in American State Papers, cited note 5, Volume I, p. 740 and p. 780, where American confirmation was sought of British grants described as bounding or overlapping Adam Tate's grant.

11. British West Florida land-grant policies are described in Cecil Johnson, *British West Florida 1763-1783* (Yale University Press, 1943) (see chapter, "Distribution of Land"). See also, for early land-grant policies (when Gilbert Hey received his grant in 1768, see text at footnote 13), Clinton N. Howard, *The British Development of West Florida 1763-1789* (University of California Press, 1947).

(It is to be noted that, if Adam (I) had two children at the time of his land petitions in 1776, then Joseph, born in 1778 (see note 9), is a third child of the couple. However, except for Adam and Joseph, no trace as yet has been found of any other children of the Adam Tate-Mary Hay marriage.)

With one possible exception (see note 7), no further record as yet has been discovered of this Adam Tate (I). The supposition is that he died while his son Adam (II) was a small child. (At the age of 25, for instance, Adam (II) did not know his paternal grandparents.) The death occurred, probably, before the Gilbert Hay family (see below) left Mobile in 1780 or so. After leaving Mobile, some of the Gilbert Hay children subsequently settled in the Spanish Opelousas district, bringing with them the young Tate grandchildren.

We should note that it is unlikely (although not as yet negated) that the County-Ayr Adam was closely related to the far more prominent Tates who were his contemporaries in British West Florida: David Tate (Taitt) (Tait), the deputy surveyor and Indian commissioner, later justice of the peace; his possible brother, Colonel John Tate (Tait), of Fort Toulouse, later British Indian agent entrusted with inciting the Indians against the Americans during our revolution; and the latter's son, David Tate, a half-Indian influential land owner at the time of the War of 1812 and before (12).

*Adam Tate's Mother:* Mary Hay was the daughter of Gilbert Hay and Eugenia Jackson (see note 3). In late 1768, her father and mother and six children came to British West Florida (see notes 13 and 17). "Hay" is the correct spelling of her surname, as can be seen from British West Florida records (see note 13) and from her father's signature on Spanish judicial proceedings preserved in the Cabildo (note 17 below). However, just as the French and Spanish priests and officials always described Adam's mother's first name as "Marie" or "Maria", they commonly misspelled her last name (and that of her collaterals who came to Louisiana) as Hais, Hayes, Hes, Hey, Haize or Aize, Hess, Heiss, Hies, Kains, Kais (and, indeed, some but not all of Gilbert Hay's descendants spell their surname as "Hayes"). Similarly, the wife of Gilbert (Gilberto, Guilberto) is shown in Spanish records variously as Eugenia (Eugenie, Jane, Jeanne, Juana) Jackson (Chachien, Jacson, Jaksin, Jaco).

*Gilbert Hay, Adam Tate's Grandfather:* In late 1768, Gilbert Hay is described as recently arrived in British West Florida with wife, six children, and five slaves, when he received a grant of 1000 acres on the (east side of the) Mississippi River, nine miles below Pointe Coupee (13). In 1774, this grant is shown as still in Gilbert Hay's name by a British map (14). He was apparently one of those restless colonist pioneers ever on the move for new

12. Thomas McAdory Owen, *History of Alabama* (The S. J. Clarke Publishing Co., Chicago, 1921), Volume II, pp. 764-65; Albert Pickett, *History of Alabama* (3d ed., 1851), Volume I, pp. 30-32, 288. See also: H. S. Halbert and T. H. Ball, *The Creek War of 1813 and 1815* (1895; F. L. Owsely, ed., University of Alabama Press, 1969, reprint with notes), pp. 26-28, 164-65, 172-74; Johnson, cited note 11, pp. 130-31. Colonel John Tate married Sehoy (III), of Indian descent, who was the daughter of Sehoy (II) Marchand, wife of Lachlan McGillivray (the parents of Alexander McGillivray, historically important as chief of the Creeks). Sehoy Marchand was herself the daughter of an Indian princess (Sehoy (I)) and Captain Merchand, French commander of Fort Toulouse in the 1720s. See also Hamilton, cited below note 18, at pp. 191, 422, 427. During Adam's time in Mobile, the Alabama home of these three Tates was near Fort Toulouse, some 150 miles northeast of Mobile.

We should note also that no connection has been found (or negated) between Adam Tate and Robert Taitt, a British refugee from Granada, who in 1778 received a British grant of 550 acres on the west side of the Pascagoula River. CO 5:635, p. 41.

13. Application by Gilbert Hay for British grant approved November 24, 1768, noting information in text. Johnson, cited note 11, p. 95; Mary A. Petersen, "British West Florida, Abstracts of Land Petitions," *Louisiana Genealogical Register*, Volume XIX, No. 1 (Merch, 1972), p. 86 et p. 89.

14. Gordon M. Wells, "British Land Grants—William Wilton Map, 1774," *The Journal of Mississippi History*, Volume XVIII (1966), p. 152 et p. 158. The article notes that a copy of the Wilton map, which shows the Gilbert Hay grant as no. 183, is on file with the Mississippi Department of Archives and

land or away from reverses. As reflected on the Opelousas records of the marriages of his children and the baptisms of their children (see below), the birth places of his children trace his migration as from Virginia into the Carolinas in the early 1760s (at least two children were born there, at least one prior to 1765), and then to British West Florida in 1768 (his last child, William, shows himself as born in Mobile in his 1802 marriage record).

Gilbert Hay apparently left his Mississippi River acreage in the early 1770s, for in subsequent British West Florida records he describes himself in 1776 as settling on the Mobile River in 1772 (see sources cited in note 15) and in 1779 as having run a tavern in Mobile for nine years (see source cited in note 17). In May, 1776, this restless (and perhaps unsuccessful) land settler sought confirmation of a grant to 600 acres of land on the Mobile River about sixty miles up from Mobile Town, on which he settled in 1772 and had made improvements (which were included in a survey of land granted to John McGillivray), receiving 200 acres by family right; and in February, 1778, he petitioned for 200 acres of land on the Tombigbee River about 97 miles from Mobile (15). In 1778, he is described as included among a group of 34 principal inhabitants of Mobile who signed a letter commending the speaker and members of the provincial assembly for standing firm against the royal governor's disenfranchisement of Mobile (16).

Gilbert Hay was extremely unsuccessful in his financial transactions. In the 1779 Spanish judicial proceedings to be noted, he describes himself as harassed by his creditors, most recently in a creditor's attempt to disrupt his performance of a contract to cut (from a Tombigbee location) and deliver 30,000 staves to a trading firm to settle his debt with it. In January 1779, he fled to Spanish Louisiana, canoe-lengths ahead of his British creditors in Pensacola. In the Spanish judicial proceedings in New Orleans which resulted, he describes himself as a Protestant and a native of Williamsburg, Virginia, and he defends his conduct in fleeing from his creditors (17). In this March 1779 court appearance, he states that his family had followed him to Mobile after he left by canoe in January. No later sign of Gilbert Hay has been found. Efforts to trace his Virginia origins have been unsuccessful as yet. However, in Surry County, across the James River from Williamsburg, there are pre-1768 traces of a Gilbert Hay family (18).

History. See also British West Florida Records, cited note 10, CO 5:815, July 15, 1773 (indenture, Bingham to Proffit, of land on Mississippi near Pointe Coupée, described as bounded by Gilbert Hay property).

15. British West Florida Records, cited note 10, CO 5:834, May 2, 1776 (petition for 800 acres of land on Mobile River) and February 16, 1776 (petition for 200 acres of land on Tombigbee River). See also *Id.*, January 6, 1776 (grant to Humphrey Grant on west side of Tombigbee River about 100 miles from Mobile, described as bounded in part by Gilbert Hay on its northeast and northwest).

16. Peter J. Hamilton, *Colonial Mobile* (1910 revision; University of Alabama Press reprint, 1976), et p. 306. See British West Florida Records, cited at note 10, CO 5:595, November 17, 1776.

17. Gilberto Hay, March 6, 1779, Proceedings by Guillermo Strotter, Document No. 544, File 3620, Louisiana State Museum ("The Cebildo"). At two places in this original record the defendant signs himself as "Gilbert Hay." The proceedings is abstracted in translation from its original Spanish at Laure L. Porteous, "Index to the Spanish Judicial Records of Louisiana," *The Louisiana Historical Quarterly*, Volume XIII (January-October, 1930), p. 519 at 438-40.

18. An undated land grant of 2000 acres, before 1767, shows this tract (which was in the southern end of Surry County, later subdivided into Sussex County) bounded by "Gilbert Hays." "Journals of Council of Virginia 1735-1767," *Virginia Historical Magazine*, Volume XVI (1908), p. 132 at 155. In 1756, the will of a Gilbert Hay was probated in Surry County. Torrence, *Virginia Wills and Administrations, 1632-1800* (Willem Byrd Press, Richmond, Va., 1930), p. 61. In 1741, a Gilbert Hay is listed as the informant for church records of the death of a Mary Hay in a parish in the rear of Surry County which was subdivided into Sussex. Gertrude R. R. Richards, *Register of Albemarle Parish Surry and Sussex Counties* (Virginia Colonial Dames, 1956), p. 307. In 1719, a Gilbert Hay is witness to a will (Weever) probated in Surry County. Elize Timberlake Davis, *Surry County Wills and Administration [1671-1750]* (1955), p. 175. A search of publications concerning the families of "Hay," "Hays" and "Hayes" in colonial Virginia in-



Gilbert Hay and his sons William and John are not shown to be connected with the William Hay who received large British grants in West Florida between 1768 and 1772 (19).

Nor has any connection been discovered between them and William Hayes of Virginia, husband of Celeste Bosman, and their sons William, John, and Bosman, all of whom settled in the Plaquemine Brulé area of the Spanish Opelousas district (near Church Point in present-day Acadia Parish) at about the same time as the Hay family from Mobile came to the Bayou Chicot area near Ville Platte, some twenty miles north of that district. (20).

### *The Gilbert Hay Family in the Opelousas Post Area*

As shown by the parentage reflected by St. Landry church records, at least four of Gilbert Hay's children settled in the Bayou Chicot district (adjacent to Tate Cove) or in a nearby district of the Spanish Opelousas Post: his daughter, Mary, then married to William Bundick; his daughter Perrine (sometimes Patsy or Marguerite), married to Joseph Lejeune; his son John, who married Mary Ivy in 1787; and his young son William, born in Mobile, who married Magdalena Maurice (Olivier) in 1802 (21). With this group were Gilbert Hay's two grandsons, Adam and Joseph Tate, the very young sons of "Marie" or "Maria" Hay and of Adam Tate. (See note 21.) Their father was probably dead when the boys came to Bayou Chicot, since no trace as yet has been found of them in the Spanish records of the times.

At this point, we should note that Mary Hay, the wife of William Bundick, has in English the same name as that ascribed to the mother of the Tates. Two explanations are possible:

dicatas that the given name of "Gilbert" is extremely rare, permitting the hypothesis that these concerned the same family. For this reason, we note that a Gilbert Hay is listed as settling in 1882 in Charles City County on the south side of the James River (an area which later became subdivided into Prince George County), Nell Marion Nugent, *Cavaliers and Pioneers*, Abstracts of Virginia Land Patents and Grants, Volume II: 1866-1895 [Virginia State Library, 1977], p. 228, who may or may not be the same Gilbert Hay who settled in 1686 in Norfolk County, p. 301, some miles east of the Surry-Prince George area. A Gilbert Hay shows up as a juror in 1715 in Prince George. "Prince George County Records," *Virginia Historical Magazine*, Volume XX (1912), p. 88, as well as in 1704 as the proprietor ("Gilbert Hay") of 200 acres of land there. Louis des Coignets, *English Duplicates of Lost Virginia Records* (Princeton, New Jersey, circa 1958), p. 224. A Gilbert Hay is shown as witnessing not only the Weaver will in Surry County in 1719, but also witnessing two other wills in 1720 in the adjacent county. John Bennett Boddie, *Southside Virginia Families* (Pacific Coast Publishers, Redwood City, Calif., 1955), pp. 182, 220, 238. At the time, portions of Prince George County were adjacent to the portions of Surry-Sussex County in which was located the land first described in this note.

No immediate connection is believed to exist between Gilbert Hay and the prominent William Hay family of colonial Williamsburg. See Note, "Hay Family," *William and Mary Quarterly Historical Magazine*, Volume XV (1st series), (1908), p. 84. Likewise, because this later Gilbert Hay engaged in land transactions in 1769 and 1772 (when our Gilbert Hay was in Mobile), see Bailey Fulton Davis, *An Abstract of All Items in Deed Book B, Amherst County, Virginia* (1961), pp. 144, 405, 438, it is not believed that a Gilbert Hay shown to be in Amherst County in 1783 by the first federal census (1790) can be identified with the Mobile Gilbert Hay.

19. See sources cited in notes 13 and 14.

20. Records of the William Hayes—Celeste Bosman family are cited at DeVillier, p. 75. The Spanish Opelousas censuses of 1788 and 1796 show William Hayes, the father, with William the son, Bosman, and (in 1796) John, were family heads in the Plaquemine district of the Opelousas Post. Voorhies, pp. 329, 347. At the same time, the family group of the Hay family from Mobile (Hay, Bundick, and, (in 1796) Tate) were in the Bayou Chicot district, an area adjacent to present-day Tate Cove. Id., pp. 341, 383. Analysis of the data of family relationships reflected in DeVillier and Hebert (Volume I) likewise reveals no blood relationship between the Hay and Hayes family.

21. DeVillier, pp. 24-25, 75-78, 99, 136-139. See also Voorhies, pp. 341, 343. See also Hebert, Volume I, under family headings. Analysis of these records and of later judicial succession records in American times, reveals the family groupings which will be listed in the following text, despite occasional apparent discrepancies in DeVillier and Hebert resulting from the variant spellings of the Spanish priests. No effort will be made in the text to reconcile particular discrepancies or variances, except where routine analysis might not otherwise reconcile them.

Given the habit of Spanish priests to assign "Maria" to a female when her English name was to them unacceptable or unrecognizable, *different* women named Mary Hay may be involved; or, Mary Hay may have been married first to Adam Tate, and they to William Bundick.

Perhaps the strongest indication that Mary (Hay) Bundick is the mother (rather than the aunt) of Adam and Joseph Tate is her sale to Adam on January 13, 1819, of 400 arpents of land in Avoyelles Parish; in that sale, the parties state the tract "was granted by the Spanish Government to Joseph Tate deceased and inherited from him by the Seller," i.e., Mary (Hay) Bundick (see note 9). However, succession proceedings after her death in 1826 do not affirmatively establish (or negate) that Adam Tate was her son (see note 34).

In any event, whether Mary Bundick was his mother or instead his aunt-foster mother, Adam Tate was very closely associated with the Bundicks. Analysis of the Spanish 1788 census figures in conjunction with the births of the Bundick children, shows that probably the Bundick household included the Tates (Adam and Joseph) (22). In the 1796 census, Adam Tate, now a major, is listed immediately following William Bundick's household (23). A William Bundick is shown as witness for the groom in Adam Tate's marriage contract and certificate in 1799 (see notes 3 and 4). The husband of Adam Tate's wife (Marie Louise Fontenot) is shown as Adam "Bundick," in a church report of the death of a 2 year old child of the couple in 1803 (24). Adam Tate is shown as the godfather of a Bundick child on October 16, 1797, when ten of Gilbert Hay's grandchildren (of two different families, some as old as eleven years) were baptized, with cousins, aunts, and uncles participating as godparents one or more times on what must have been a gala family occasion (25).

Mary Hay had married William Bundick and had come to the Opelousas Post area by 1780, since their first child was baptized at the Opelousas Catholic church on April 22, 1780, at the age of seven months (26). Whether they came directly to the Bayou Chicot area is uncertain, since in 1781 a William Bundick is listed as in the New Iberia area of the Attakapas district (27). Her sister Perrine (Patsy) was doubtless in the area of the Opelousas Post before 1781; her first child by Joseph Lejeune was baptized at the age of nine months in June, 1783 (28), and her husband (a fourth generation Acadian (29), who immigrated as an orphaned boy to Opelousas) is shown as being in the Opelousas Post area by 1777 (30). Perrine (or Patsy, as she was called in English) is quite probably the otherwise unexplained "Marie Louise" Hayes, of Carolina, daughter of Gilbert Hay ("Guilbert Hayes") and Eugenia Jackson ("Gevieve Jaco"), shown as baptized in the Opelousas church on October

22. Two (possibly three) boys and two girls were born to William Bundick and Mary between 1780 and 1788, their only children prior to 1788. DeVillier, pp. 24-25. The Spanish census of 1788 lists the Bundick household as including three young boys and two older boys, as well as the husband and females. Voorhies, p. 341.

23. Voorhies, p. 383.

24. Hahart I, p. 107. A son, Fostin, was born to Adam and Marie Louise in 1801. Id., p. 532; he died when young, since no further mention of him has been found. The entry apparently refers to his death.

25. DeVillier, pp. 24-25, 75-76. On the same day, three of John McDaniel's children were baptized, with mostly Hay descendants or in-laws serving as godparents. Id., p. 99.

26. DeVillier, p. 24.

27. Glenn R. Conrad, "Friend or Foe: Religious Exiles at the Opelousas Post in the American Revolution," *Attakapas Gazette*, Vol. XII, No. 3 (Fall, 1977), p. 137. In 1781, because of (unfounded) Spanish fear of seditious intent, the authorities disarmed the Americans and British in the area, including other settlers as well as some Catholic refugees from Fort Pitt. Among those disarmed was a "William Bundick" in the "New Iberia" section of the Attakapas district. P. 140. It was most probably the William Bundick who was the husband of Gilbert Hay's daughter, who owned substantial property in the Attakapas district, see his supplementary estate opened in St. Martin Parish, Estate No. 88 (1811), as well as in the Opelousas district. His son William, husband of Sarah Cochran (Corkren), also (later) owned property there. They are to be distinguished from another William Bundick of the Attakapas (St. Martin) area, from Scotland via Virginia, who was married to Esther (Erina) (Essina) Berkar of North Carolina, five of whose children (Emilie, Marcal, Mery, Samuel Borne, and Thomas) were baptized in the St. Martin Church in St. Martinville between 1799 and 1810. Hahart, Volume I, p. 107. This last William Bundick probably arrived in this area of Louisiana sometime after 1781.

28. DeVillier, p. 96.

29. J. Cleveland Fruges, *The Fruges of Fokotoic* (Villa Platte, La., 1970), pp. 22-23, 46.

30. Voorhies, p. 310.

29, 1781, at the age of fifteen (31). One may hypothesize that she was baptized shortly before her marriage to Joseph Lejeune, although the record of the marriage does not survive or has not yet been discovered. When or where the marriage of Mary Hay and William Bundick took place is not known.

The Gilbert Hay sons, John (married in 1787) and William (married in 1802), were too young to have their own households in 1780, although their presence in the Bayou Chicot area as members of the John Hay household is reflected by the Spanish census of 1788 (see note 36). It is more than likely that they came to the Opelousas Post area in 1780-81 with their sisters (Mary Bundick, Perrine Lejeune-Marie Louise Hayes) and the Tate grandsons of Gilbert Hay. They may have come with William Bundick, the only adult male of the group at the time; if so, the Bundick-Mary Hay marriage had taken place before the migration.

We will list below the marriages, children, and deaths of this group of settlers from the Gilbert Hay family. The analysis is based primarily upon the St. Landry church and civil records as reflected in Devillier and Hebert, as supplemented by later American judicial proceedings and records (32). The variant Spanish spellings are reconciled with what is later reflected by documentation in English in American times. An asterisk (\*) following a name indicates that no later trace has been found. An estimated birthdate of a Gilbert Hay child is based on the ages of the spouses of the household as reflected by the American censuses of 1810 and 1820 (33).

With this explanation, the following are the children of Gilbert Hay who settled in present-day Evangeline Parish, and their spouses and children:

I. (34). MARY HAY (b. before 1765; d. 1826), wife of William Bundick (d. 1809) of Virginia (son of William Bundick and Isabel Matthew), whose Evangeline Parish descendants sometimes spell their name as "Bondick": 1. *Angelica*, b. 1779\*; 2. *William*, b. 1782, d. 1819, m. Sarah Corkran; 3. *Philip*, b. 1783, d. 1827, m. Sara Barker; 4. *Mary Isabella*, b. 1786, d. 1835, m. 1805 James McDaniel; 5. *Robert*, b. 1787-90, d. 1848, m. 1811 Charlotte Dalton; 6. *Charles*, b. 1793, m. 1817 Eliza Ham; 7. *Matilda*, b. 1795, d. 1849, m. 1812 Seth Singleton; and 8. *George*, btz. 1797\* (Believed to have moved to West Feliciana Parish).

31. Hebert, Volume I, p. 274. The baptism is recorded at Book 1, p. 28, records of St. Landry Catholic Church, Opelousas, La.

32. The analysis is based primarily on Devillier and Volumes I-IV (1756-1847) of Hebert. When a fact or date is set forth additional to or different from the information there reflected, the explanatory note for each family heading so indicates, citing the additional source.

33. See R. Bruce Ardoin, *Louisiana Census Records, Volume 1, Avoyelles and St. Landry Parishes 1810 & 1820* (Genealogical Publishing Co., Baltimore, 1970). The censuses listed members of the household by sex and age groups, e. g., white females over the age of 45. According to these records, the widow Bundick (Mary Hay) was over 45 years of age at the 1810 census, p. 31; John Hay was over 45 as of that date, p. 31; William Hay was between 28-45, p. 33; and the wife of Joseph Young, Sr. (Joseph Lejeune) was between 28-45 then, p. 33, and over 45 when the 1820 census was taken, p. 45.

The writer is indebted to Mrs. G. E. Litton, Lubbock, Texas, for the insights into the correlation of data concerning Gilbert Hay descendants furnished by her comprehensive collection of relevant materials. Information as to the later believed location of these descendants is taken from her notes.

34. Devillier lists the first three children as born to Guillermo Bundiqua and Maria Hesse, and the last five as born to William Bundique and Maria Kains. Pp. 24-25. That this is the same couple may be seen from the supplemental estate opened in St. Martin Parish, Estate Docket No. 88, in 1811 for William Bundick of St. Landry Parish. His son William is shown to be the administrator of his estate and the caretaker of the decedent's minor children, Charles, age 18, and Matilda, age 16. The latter ages are the basis for the birthdates assigned to these children, whose birthdates are unshown when they were baptized on October 18, 1797, along with the three other younger children of the marriage. Devillier, p. 25.

The St. Martin proceedings refer to earlier St. Landry proceedings with regard to William Bundick's estate, but these cannot be located in the present records of St. Landry Parish. However, his widow's succession was opened in 1828, at which time her only property (a slave) was sold to her son Charlan. Estate Docket 413, St. Landry Parish. This rather informal proceeding does not list her survivors, but signing as her heirs were Charles Bundick, Seth Singleton (the husband of Matilda, see Hebert, V. p.

II. (35). PERRINE (MARGUERITE, PATSY) HAY, b. between 1765-68, d. 1822, wife of Joseph Lejeune (Young) (son of Joseph Baptiste Lejeune and Marguerite Trahan): 1. *Marie Joseph*, b. 1782, m. 1802 Samuel Reed; 2. *Joseph*, b. 1784, m. 1805 Marie Louise Rayter; 3. *Jean Baptiste*, b. 1786, m. 1807 Marie Louise Bim (Bihm); 4. *Marguerite*, b. 1788, m. 1804 Charles Barton; 5. *Hubert*, b. 1793, m. 1818 Celestine Fontenau; 6. *Susanne*, b. 1789, m. 1808 Jacob Bihm; 7. *Pierre*, b. 1791, m. 1810 Marie Louise Fontenot; 8. *Jacques*, btz. 1796, m. 1815 Irene Prudhomme; 9. *Eugenie*, btz. 1798, m. 1814 Michel Bim; 10. *Zenon*, btz. 1801, d. 1802; 11. *Louise*, btz. 1803; and 12. *Caroline*, b. 1805, d. 1833, m. 1821 Michel Prudhomme.

III. (36). JOHN HAY(ES), b. before 1765, d. 1814, husband of (m. 1787) Mary Ivy (Ervy, Hayvert, Haide, Hayde, Haven, Hayve, Hebert?) (daughter of William Ivy and Mary Fischer): 1. *Susanna*, b. 1788; 2. *Charlotte*, b. 1790, m. 1814 Jonathan Woods; 3. *Anna*, b. 1792\*; 4. *Rebecca*, b. 1794, m. 1815 Zachariah Martin (of Natchitoches; believed moved to Calcasieu Parish); 4. *John*, b. 1796\* (believed to have gone to Mississippi); 6. *Sarah* (Sally), b. 1800, m. 1823 Lewis Campbell; 7. *Amelia* (Emelie, Amilia), b. 1803, m. 1836 James Allen; 8. *William*, b. 1806, m. 1833 Elisa Barton; 9. *Franklin G.*, b. ca 1814, m. 1837 Rosaline Young (Lejeune); 10. *Gilbert*, b. before 1814\*; 11. *James*, b. 1808 (btz. 1845), m. 1834 Sidonia Young (Lejeune).

514). and Sereh (Corkren) Bundick, the widow of Willem Bundick and the tatrix of his minor children, see Estate of Willem Bundick (son), Docket No. 145 (1810), St. Landry Parish. If these are Mary's sole surviving heirs, it indicates that the other children had predeceased her without issue and that Adam Tete was a nephew rather than her son. However, that the listing of heirs is not intended to be exclusive is indicated by the fact that both Philip and Robert survived their mother, see Estates of Philip Bundick (Docket no. 450) (1827) and of Robert Bundick (Docket no. 1375) (1848), records of St. Landry Parish, as also did heirs of the other children of the marriage. In 1862, belated succession proceedings were opened for Willem Bundick and Mary Hay in St. Landry Parish, upon allegations that their estate had never been opened and that there were unsold lands belonging to them. Estate Docket no. 2515, records of St. Landry Parish (1862). The proceedings were primarily to sell lands which (by governmental section description) were on Bayou Nezique in present-day Acadie Parish, a little to the west of Evangulina, La., — i. e., well to the south and west of the Bayou Chicot-Pine Prairie area in which resided most of the Bundick relatives who appeared in the family meetings. Although the proceedings allege that there were thirty-seven heirs, unfortunately, no listing is made; the only portion of them remaining in the St. Landry Parish records concern family meetings for the minor children of predeceased heirs: Mary Bundick (Philip/Sere Berker), wife of John West; Clerinde (Clary) Bundick (daughter of Steven, who was the son of Willem/Sereh Corkren), wife of Willem Shuff; and Willem Bundick (son of Robert/Charlotte Dalton), husband of Nancy Thompson.

At the time Willem Bundick left Virginia, the Bundicks were concentrated in Northampton and Accomack Counties. Torrence, cited note 17, p. 81; Nugent, cited note 17, Vol. 1, pp. 195, 295, 524.

35. The Lejeune date is primarily based on Fruge, cited note 26, et p. 46. Judge Fruge's reliable work indicates the documentary basis for its entries. Perrine's succession is found as Estate of Petsy Hay, widow of Joseph Young, Docket no. 251 (1822), St. Landry Parish records. If Perrine (Petsy) is the "Marie Louise" baptized at 15 in Opelousas in 1761 (see note 31), as she probably is, it is indicated that she was born ca. 1766 in the Carolinas.

36. The Spanish census of 1766 shows "Jeen Hey" living with wife and one young boy in the Bayou Chicot area. Voorhies, p. 341. The household is undoubtedly that of "John Heyes," shown by the 1796 census as living with his wife, 4 girls under 15 (only four children, all girls, had been born to him at the time, as reflected by DeVillier and Hebert) and one boy under 15. Voorhies, p. 363. The boy in his household in the 1788 and 1796 censuses is very probably his young brother William, who married Magdalene Maurice in 1802.

The children of this couple are difficult to trace, partly because of the many variant spellings of the wife's surname of Ivy. However, the Estate of John Haye, Docket no. 86 (1814), St. Landry Parish records, definitely identifies the younger children as offspring of this union. Willem, Franklin, and James are so identified at the time of their marriages. Hebert, III, p. 319. The marriage of Charlotte (to Woods) is not reflected in Hubert. This information is based on the Litton records, see note 33; the marriage is indexed in the St. Landry Parish Records, although the original marriage record is missing.

Some of the baptismal certificates of their children identify John Hay as a native of South Carolina and his wife Mary Ivy as a native of Virginia. She is the daughter of a Virginia couple who moved to the Mississippi River area of British West Florida (where Gilbert Hay had a 1000-acre grant), according to information summarized after William Ivy died when his wife Mary received a grant of 100 acres, plus

IV. (37). WILLIAM HAY(ES), b. ca. 1773-81, husband (m. 1802) of Magdaline Maurice (daughter of Olivier dit Maurice and Catherine Lejeune): 1. *Amelia* (Amelie) b. 1800; m. 1821 Charles Lebert; 2. *Gilbert*, b. 1803 (38).

*Marie Louise LaRose Fontenot*

Before noting the children of Adam Tate, we will set forth some particulars about his wife. Both the marriage certificate and marriage contract name her as Marie Louise Fontenot. In her 1850 succession proceedings, however, she is identified as "Marie Louise LaRose Fontenot" (39), as she was described in several of her land acquisitions. Conveyance and estate records indicate that her father and brother are likewise identified as Joseph LaRose Fontenot, *père* and *fils* (40). The "LaRose" was to identify this Fontenot family from the several other closely related families in which the same given names recurred again and again. Oral tradition has it that the "LaRose" was to identify this Fontenot family from the of the hair of the progenitor of the line, Joseph LaRose Fontenot, *père* (Marie's father), to be distinguished from his uncle, Joseph Belaire Fontenot, and his family of "Belaire" Fontenots.

Marie Louise was a member of a pioneer family, the founder of which had come in the early 1700s as a French soldier to Fort Alibamons (Toulouse), near present-day Wetumpka, Alabama. In a recent well-documented study (41), the founder of this family is shown to be (Jean) Louis Fontenot (*dit* Colon), d. 1755, native of St. Germain Parish in Poitou, France (his parents being Joachim Fontenot and Joane Prido); in 1726, in Mobile he married Louise Henry, originally of Port Louis, France (her parents being Mathurin Henry and Louise de Paigo (Pagot). Soon after France's surrender of its Alabama territory to England in 1763, at least six of the sons of this couple migrated to the Opelousas Post area: Phillippe, Pierre (*dit* Bellevue), Jean Louis, Joseph (*dit* Belaire), Jean-Baptiste, and Henry (*dit* Bellevue) (42).

Philippe was Marie Louise's grandfather. The study previously referred to shows that he (b. 1727, Alabama; d. 1806, Opelousas) was married in 1747 to Marie (Nicole?) Brignac, the daughter of Simon Brignac and Marie Turpin. Marie Louise's church marriage certificate and marriage contract show that her parents were Joseph Fontenot and Magdalena "Aylle" (church) or "Tray" (contract) (see notes 3 and 4). The church records further identify Joseph as the son of Philip Fontenot and Marie Brignac, and his wife Magdalena (sometimes "Hadre") as the daughter of Nicholas and of Margaret Folch (43). The positive

50 acres for each child, on November 6, 1776. See Mary A. Petersen, "British West Florida. Abstracts of Land Petitions," *Louisiana Genealogical Register*, Volume XIX, (No. 2, June, 1972), p. 162 at 163.

37. In his marriage record, William states he was born in Mobile. His birth date is estimated on the basis of the ages reflected by the American and Spanish (see note 36) census records. He appears in the 1810 census record for St. Landry Parish, with two children of the ages reflected in the text. Ardoin, cited note 33, p. 33.

38. As summarized by Ardoin, note 33, William does not appear in the 1820 census for St. Landry Parish, although his daughter Amalia describes herself as of Opelousas in her 1821 marriage in the Grand Coteau church. Hebert, II, p. 429. It is probable that, if he did not die young, he moved away: A "William Hay" of Avoyelles Parish and a "William Heyes" of St. Temmeny Parish are included in the 1820 Louisiana federal census; but preliminary investigation indicates that neither may be the present William Hay.

39. Estate Docket no. 1525, St. Landry Parish (1850).

40. See, e. g., conveyance by Alexander Fontenot to Joseph LaRose Fontanot, *fils*, dated Feb. 11, 1812, St. Landry Parish Conveyance Book B-1, p. 273 (1812).

41. Jacqueline O. Vidrine and Elaine G. Pucheu, "The First Fontenot Families," *Louisiana Genealogical Register*, Volume XXII, No. 4 (December, 1975), p. 367, and "The Fontenots of Louisiana," *Id.*, Volume XXIII, No. 2 (June 1976), p. 122. The study cites its sources in colonial records. See also DeVillier, Hebert, and Voorhies for entries after they arrived in the Opelousas area. See, for some Fontenot pre-Louisiana records, Winston DeVille, *Gulf Coast Colonials* (Genealogical Publishing Co., 1968), p. 38.

42. See also Spanish Opelousas census of 1788, Voorhies, p. 127.

43. Magdalena's father is also sometimes denoted as Nicholas Hey or Hals. In the 1777 Spanish census of the Opelousas area, the wife of Joseph Fonteneut, age 22, is identified as Magdalain Heyo, age

and repeated identification of Maria Louise's mother as Magdalena proves to be mistaken as the sometimes designation of her as the daughter of her father's uncle Joseph (*dit* Belaire), who was the husband of Marie Jeanne Brignac, who also had a daughter Marie Louise (44).

Marie Louise LaRose Fontenot, Adam's wife, died on November 15, 1850 at the age of 75 years, according to a St. Landry Catholic Church record (45).

### *Events Following 1799 Marriage of Adam and Marie Louise*

As earlier mentioned (see note 5), Adam Tate has acquired 304 acres in present-day Tate Cove from his father-in-law at about the time of his 1799 marriage. He (and later his widow) acquired other land in the vicinity. The original tract was still owned by his widow at her death in 1850, and it formed part of the 1400 acres or so upon which was situated her last residence, described as being "about eighteen miles distant from the Courthouse" in Opelousas (46). In 1827, after Adam's death, in a partition between his widow and his surviving three sons, the widow had received this tract as part of the some 600 acres described as "the plantation last residence of her husband;" with the boys receiving and dividing equally among themselves an adjoining tract containing some 1100 arpents (47). This last tract had been purchased by Adam Tate in 1818 (48).

Adam apparently died in 1819 or 1820 after making this last purchase on December 15, 1818, but before the federal census of 1820 was taken. He appears as head of his household in the 1810 census for Opelousas County, Louisiana (Roll 10, p. 149), but the widow ("Vve.") of Adam Tate is listed as head of this household for the 1820 census of St. Landry

15, with no children in the household. Voorhies, p. 293. It is believed that Magdalena's father is the Nicholas Haid shown in the 1783 census of the German Coast, father of two girls under 12 (one of whom was presumably Magdalena), Voorhies, p. 73, identified ("Nicholas Hayer" (Hayzas)) as the husband of Margarita Volz, see Glenn Conrad, St. Charles, Abstracts of the Civil Records of St. Charles Parish, 1700-1803 (USL History Series, 1974), p. 482, see also p. 20 (document 73). A Nicholas Haid in St. John the Baptiste Parish, contracted what is indicated to be a second marriage (i. e., after his wife's death) to Rene Barbée on January 4, 1778, listing his parents as Jean Haid and Catherine Glasserina, Marriage Records, St. John the Baptiste, Edgard, La., p. 8A. Baton Rouge Diocesan Archives, Baton Rouge, La. The family probably came from Alsace Lorraine or Germany. It is believed he is the same man as the St. Charles Nicholas Hay.

Nicholas Hayur probably came from Northern Alsace and is believed to have been sent to Louisiana after a trial in Metz (1753) for attempting to leave France. (The source of this last information is September, 1978 correspondence with Mrs. Jacqueline O. Vidrina, Ville Platte, authoritative genealogist of the area, and Glenn Conrad, Director, Center for Louisiana Studies, USL, Lafayette, historian and authority on the settlement in South Louisiana of German families during the 1700s.)

44. For Joseph Baloin's spouse (Marie Brignac), see Vidrina and Puchan, cited note 41, and BeVillier, p. 57 (which also indicates the birth of his daughter Marie Louise in 1777). The confusion as to Marie Louise's parentage partially arises because information on the Adam Tate marriage certificate was earlier mistranscribed to show Marie Louise's mother as "Marie Sylle," but the original of the marriage contract (note 4) and of the marriage certificate (note 3) indisputably shows her mother's name was recorded as Magdalena (with the last name being in each case one of the variant spellings of her surname reflected in the baptisms of her children).

45. Hebert, Volume V, p. 210. Her parents oldest daughter "Lusia" (apparently Marie Louise) was baptized November 2, 1777. DeVillier, p. 57.

46. Estate of Marie Louise LaRose Fontenot, Docket no. 1525, St. Landry Parish (1850). In these succession proceedings, the tract (containing some six hundred acres), appraised as Item 54 (and sold at the administrator's sale as Item 47), has been identified as containing the 314.66 acres representing Adam Tate's claim to which his Spanish title was approved in 1818. See Claim B-1074, Note 5 above. On the governmental survey, this property is identified as Section 49, Township 3 South, Range 2 East, and Section 104, Township 3 South, Range 3 East, Southwest Louisiana District. See plats of survey, State Land Office, Baton Rouge, La. Her son Hilaire (Eli) Tate purchased this tract at the administrator's sale of his mother's estate.

47. Madam Marie Louise Fontenot, Widow of Adam Tate, deceased to Joseph Tate, Adam Tate, and Hilaire Tate, Original No. 306 of Debeillon unrecorded Acts, Partition No. 306 of the Debaillon Acts, dated November 28, 1827, filed and recorded in Debaillon Book at pp. 191 and 192, records of St. Landry Parish, Louisiana.

48. Administrator's Sale, Estate of Francois Pitre, Jr., Docket no. 121, St. Landry Parish (1818).

Parish (p. 426) (49). However, his estate was not opened nor partitioned (see note 47) until 1827. Before we conclude mention of Adam, we should note that he served briefly in the militia for the War of 1812 (50).

When Marie Louise Tate died in 1850, her estate inventory included 1500 acres of land and (much more valuable at the time) 54 slaves, in addition to cattle, oxen and mules, implements, etc. (see note 46). At the sale, her sons Hilaire and Adam purchased her land, and her three sons (those two, plus Joseph, the administrator) purchased most of the slaves. The parish slave census of 1850 shows that Marie Louise was one of the largest slaveowners of St. Landry Parish (51).

*Children and Grandchildren of Adam and Marie Louise*

The three surviving children of Adam and Marie Louise Fontenot were Joseph, Adam, and Hilaire (Eli, Elie). A fourth son, Fostin (Faustin), was born in 1801 and died in 1803. (See note 24 above.) Based upon the St. Landry Parish Catholic church and civil records (except as otherwise indicated), the following are the children of these three surviving sons and their marriages (at least up to the date of their father's death):

1. JOSEPH TATE, b. 1800, btz. August 10, 1800, d. 1857; married: (1) July 23, 1822, Caroline Soileau (daughter of Baptiste Soileau and Marie Faidel Guillory) d. 1845; (2) February 7, 1848, Marceline Jean Louis Philippe Fontenot (daughter of Jean Louis Philippe Fontenot and Marguerite Pitre; after Joseph's death, Marceline (Marcelite) remarried June 17, 1865, to Onezime Veillon, son of Onesime and Marie Louise Guillory). The children of these marriages are:

A. (First marriage): 1. *Joseph* ("fils" or "Jr."; later "Sr."), b. 1823, m. October 24, 1848, Emelie (Amelie) (first cousin) (daughter of Hilaire Tate and Eugenie Henri Fontenot); 2. *Lewis* (Louis), b. September 11, 1827, d. 1865, m. (1) September 30, 1854, Felicianne Soileau (daughter of Louis Soileau and Melasie Richard; d. 1857, and (2) January 18, 1859, Adelaide LaRose Philippe Fontenot (daughter of Philippe LaRose Fontenot and Marie Mathilde Orteguel); 3. *Caroline*, b. 1833, d. August 8, 1860 (Grand Prairie), m. April 13, 1857, Charles LeBas (son of Charles LeBas and Josephine Stag); 4. *Hermina* (Ermina), b. April 24, 1835, m. May 30, 1859; Homere Savant (son of Pierre Savant and Marie Louise Guillory); 5. *Robert*, b. January 23, 1837, m. February 15, 1858, Emelie Emma LaFleur (daughter of Lastie and Christine LeBas); 6. *William*, b. February 12, 1839, m. November 15, 1858, Onezima Tate (first cousin) (daughter of Hilaire Tate and Eugenie Fontenot); 7. *Odalie* (Cedalie) (Adalie), b. ?, m. July 20, 1865 (Ville Platte Church), St. Ann(e) Fontenot (son of Louis L. and Marie Anne Guillory); 8. *Marie Louise*, b. January 16, 1843, (never married); 9. *Christoval*, b. ca. 1827, d. 1867, m. September 12,

49. The census data is reprinted at Robert Bruce L. Ardoin, *Louisiana Census Records, Volume I* (Avoyelles and St. Landry parishes 1810 and 1820) (Genealogical Publishing Co., Baltimore, 1970), pp. 29, 59.

50. Mary John Bennett Pierson, *Louisiana Soldiers in the War of 1812* (Louisiana Genealogical and Historical Society, 1881), p. 114. The company Muster Rolls of the 18th (Thompson's) Louisiana Militia Regiment show that he served from January 3 through March 19, 1815. Military Service Records, National Archives, GSA, Washington, D. C.

51. See R. Bruce Ardoin, "1850 Slave Census, St. Landry Parish, Louisiana," (2 pts.), *Louisiana Genealogical Register*, Volume XVI, No. 3 (Sept. 1969), p. 245, and No. 4 (Dec. 1969), p. 375. The census was taken for parish revenue purposes between September 28 and November 31, 1850. The census shows 1,072 owners of 10,871 slaves. Marie Louise, shown as owning 54 slaves, p. 254, is second in her ward and twelfth in the parish (i.e., all five wards) in the number of slaves owned.

52. The data is primarily based upon Hebart (see note 1), as verified by other genealogies based upon the St. Landry Parish church records, and by the estate proceedings in the St. Landry Parish records of Hilaire, Docket no. 2656 (1885) and Adam, Docket no. 3969 (1877), sons of Adam (II) and Marie Louise. Unfortunately, the estate of the third son, Joseph Tate, Docket no. 2186 (1857), has been missing from the St. Landry Parish records since 1970, and the writer was unable to cross-check the text information against these proceedings; however, the excellent Tate genealogical materials maintained by Mrs. Paul C. (Jan) Tatq, Sr., Mamou, were made available for corroboration. Joseph Tate, incidentally, moved to the Bayou Boeuf area above Washington in present-day St. Landry Parish, and his son Joseph settled in the Prairie Mammoth (Mamou) area of present-day Evangeline Parish.

1848, Valentine Tate (first cousin) (daughter of Adam and Eugenie P. Pitre); 10. *Edmond*, b. January 4, 1831.

B. (Second Marriage): 11. *Alexandre*, b. December 19, 1848, m. January 20, 1869, Marie Olive (Oline) Guillory, 20 years old, Washington Church (daughter of Valcour (Valery) and Josephine Fontenot); 12. *Emilie*, b. August 14, 1850, m. January 23, 1868 Alexandre Johnson (son of Gerard and Celie Fontenot); 13. *Emeline* (Emelie), b. May 13, 1854 (Ville Platte Church); 14. *Eugenie*, b. December 23, 1855; 15. *Leandre*, b. November 27, 1857; 16. *Elizabeth*, b. ?, m. September 21, 1869 (Washington Church) Denis (Duicis) Savoie (son of Omer and Pauline Fontenot).

II. ADAM TATE, b. 1803, btz. October 23, 1803, d. October 13, 1877, m. (1) January 22, 1828, Eugenie P. (Poupon) Pitre (daughter of Francois Jean Pitre (fils) and Eugenie Guillory), d. 1867; and (2) June 22, 1868 (Ville Platte Church) Miss Catherine McDaniel (daughter of Gabriel and Louisa Haulin (Eliza Hamilton)).

His children from his first marriage (none by second) are (those names denoted by \* are indicated in his 1877 succession proceedings as having predeceased their father without issue): 1. *Eugenie\**, b. January 21, 1829; 2. *Adam\**, b. May 16, 1831, d. March 8, 1839; 3. *Valentine*, b. February 14, 1833, d. 1867, m. September 12, 1848, Christoval Tate (first cousin) (son of Joseph and Caroline Soileau); 4. *Onesime\**, b. December 20, 1834; 5. *Pauline* Tate\*, b. November 26, 1837; 6. *Louisa* (Louise) b. May 26, 1839, m. October 9, 1854, Philip Stagg (son of John Philip Gabriel Stagg (Sr.) and Josephine Guillory); 7. *Emma\**, b. March 14, 1843, d. January 27, 1848; 8. *Lastie\**, b. June 24, 1844, d. January 29, 1866; 9. *Elvina*, b. December 11, 1846, m. February 11, 1866 (Ville Platte Church) John Guillory (son of Lasti Guillory and Elisa Andrus); 10. *Melinda*, b. May 6, 1849, m. May 17, 1866 (Ville Platte Church) Jean Pierre (John P.) Reed (son of James and Sidonie Fontenot).

III. HILAIRE (ELIE) TATE, b. October 11, 1805, d. June 25, 1864, m. January 12, 1828, Eugenie H. (Henri) Fontenot, d. January 7, 1883, (daughter of Henri Fontenot and Eugenie Soileau).

His children are (those denoted by \* are indicated by his 1864 succession proceedings as having predeceased him without issue): 1. *Hilaire*, b. December 29, 1828, m. February 11, 1851, Sidalise (Cidalise) Garand (daughter of Marcelin and Hyacinthe Vidrine); 2. *Mathilde* (Ematilde), b. March 5, 1831, d. 1865, m. (1) February 8, 1848, Valerien Joseph Simon Fontenot, (son of Joseph Simon and Celise Simon Socier) and (2) September 7, 1852, Jean Baptiste Ardouin (son of Francois and Emelite Soileau); 3. *Emilie* (Amilie), b. August 13, 1832, d. 1886, m. October 24, 1848, Joseph Tate (first cousin) (son of Joseph and Caroline Soileau); 4. *Onesime*, b. February 9, 1833, m. November 15, 1858, William Tate (first cousin) (son of Joseph and Caroline Soileau); 5. *Eugenie*, b. July 11, 1836, m. January 18, 1853, Etienne Forest (Foret) (son of ? Etienne de St. Malo Foret and Marguerite Hebert); 6. *Onesime*, b. February 8, 1837, d. October 5, 1870 (Ville Platte Church), m. March 3, 1859, Malvina Dardeau (daughter of Edouard and Marie Vidrine); 7. *Emile* (Amile), b. May 1, 1839, m. March 16, 1859, Marie Louise Lafleur (daughter of Joseph and Marie Domelise Godfroy Soileau); 8. *Adam* (H.), b. September 29, 1842, btz. March 14, 1843 (5-1 2 mos.), d. April 15, 1873, m. December 12, 1865, Camille Dardeau (daughter of Edouard and Ladoiska Rollins); 9. *Octavie*, b. September 23, 1844, m. October 17, 1865 (Ville Platte Church) Theodule Vidrine (son of Augustin and Eugenie Godau); 10. *Oneil\**, b. December 6, 1829; 11. *Pauline\**, b. ?, d. September 20, 1847.

### Conclusion

In the interest of historical accuracy, the writer must, before concluding, note the probable origin of the "Tate Cove" appellation of the neighborhood.

The oral tradition is that it was so called after the first (Mobile) Adam Tate (II) settled there. However, at the time Adam's American title was approved in 1811, his tract was identified as located on the "Prairie Bayou Chico (t)" (see note 5). The location of the



property is similarly so described in Marie Louise's estate proceedings in 1850 (see note 46). An 1806 description of adjacent property described it as being in the "Grand Prairie of the County of Opelousas . . . and running back into the Bayou Chicot Woods" (53), and this is typical of other descriptions at the time. As late as the administrator's sale in 1877 for the estate of Adam Tate (III), the son of Marie Louise, the property is described as located in "Old Grand Prairie" of St. Landry Parish (54). Again, in 1868 this Adam Tate (III), described as a resident of "Prairie Ville Platte, Parish of St. Landry," sold some Tate Cove property he had acquired from his mother by a description which located it "in Bayou Chicot" (55). The same property was re-sold in 1875 by a description locating it in "Ville Platte prairie" (56).

Slightly over two years later, however, part of this last property was again sold; but this time it was described as located in "Tate Cove, Parish of St. Landry" (57). Three months prior to this 1878 sale, the administrator's sale had taken place of more than 900 arpents of land of the late Adam Tate (Marie Louise's son) in lots of 50 acres or so (see note 54). Examination of abstracts of several of the lots sold at this sale indicates that, after this sale, subsequent conveyances described the tracts as in "Tate Cove" or "Tate's Cove." Before he died, Adam Tate had on at least one occasion (in 1875) sold some of his land by describing it as located in "Tate's Cove" (58), and at least one other sale (in 1876) described land in the immediate vicinity (which when purchased in 1872 had been described as being in "Old Grand Prairie") as being located in "Lansee de Tate (Tate's Cove)" (59). From these circumstances, we may reasonably infer that the area came to be designated as Tate Cove by reference to this later Adam Tate (III), who had a large plantation and a cotton gin there, and at whose succession sale were subdivided his remaining holdings into small tracts for sale to many purchasers.

The numerous descendants of his parents, Adam Tate and Marie Louise Fontenot, are spread throughout Southwest Louisiana and adjacent regions, although the greatest number are still concentrated in Evangeline and St. Landry Parishes. The effort of this paper is, for those interested, to furnish a starting point for research backwards from this couple into British Mobile, Virginia, Scotland, and France, as well as forward from their children and grandchildren to the present.

53. Sale, John McGloughlin to Alexandre Fontenot, Sept. 18, 1806, recorded Conveyance Book A-1, p. 93, records of St. Landry Parish (1818).

54. Estate of Adam Tate, Docket no. 3969 St. Landry Parish (1877).

55. Sale, Adam Tate to Adolphe Savante, Oct. 19, 1868, recorded in Conveyance Book V-2, p. 166, records of St. Landry Parish (1868).

56. Sale, Adolphe Savant to August Attales, July 28, 1875, recorded Conveyance Book C No. 2, p. 231, records of St. Landry Parish (1875).

57. Sale, August Attales to Catherine McDaniel, widow of Adam Tate, January 17, 1878, recorded at Conveyance Book E-2, p. 534, records of St. Landry Parish (1878).

58. Sale, Adam Tate to Joseph Jeanonne, October 11, 1875, recorded Conveyance Book C-2, p. 382, records of St. Landry Parish (1878).

59. Sale, Carard and Onile Forest to Jean Louis Phillippe Fontenot, "resident of Tate's Cove," October 19, 1878, Conveyance Book D-2, pp. 370, records of St. Landry Parish (1878).

# List of Workers of the Company of the Indies Actually in Louisiana on September 9, 1721\*

Contributed by  
Glenn R. Conrad

## SCAVOIR

### Charpentiers

Michel Seringue	Maistre
Jean Bte. Couture	Compagnon
Robert Cuillain (?)	Compagnon
Hans Pouré	Bon
Leonard Laure	Bon
Pierre Carpentera	Passable

### Serruriers

Jean Chalinne	Maistre
Mathieu Mennerolle	Bon
Jean Romagou	Passable
Simon La Caille	Passable
Nicolas Jeanbon	Passable
Anthoine d'Aigremont	Passable
François Pamel	Passable

### Taillandiers

François Pottier	Compagnon
François Valette	Passable
François Taibre	Maistre

### Coueurs

Denis Rafflaup	Maistre
Charles Pluhon	Passable

### Menuisiers

Nicolas Hays	Maistre
Jean Hays	Compagnon
Jacques Dupré	Compagnon

### Macons

Nicolas Angran	Maistre
Magnus Albret	Maistre
Michel Angran	Compagno
Charles Lestimier	Compagno
Thomas Déjardin	Compagno
Anthoine Capel	Compagno
Alexandre Espegle	Compagno
Jean Katsinbergue	Bon

### Briquetiers

François Cherasse	Maistre
Charles Marcuit	Maistre
Laurens Kelle	Maistre
Simon Lampre	Bon
Joseph Mester	Bon

### Tonnellier

Yves Benet	Bon
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### Cordonniers

Joseph David	Bon
François Madron	Bon

### Charons

Anthoine Bunel	Maistre
Maurice Pigny	Maistre
Pierre Mouzel	Maistre

\*This list is found in France, Archives Nationales, *Archives des Colonies*, Series C 13a, volume 6, folios 158-161.

Jacques Amiot	Compagnon	Scieur de Long	
Claude Noel	Compagnon	Martin Meunier	Passable
François Ligne	Compagnon		
François Menesclaux	Compagnon	Armeurier	
Pierre Tabouret	Compagnon		
Jean Bouret	Compagnon	Jacques Bodart	Bon
Cristophe Brye	Compagnon		
<u>Fondeurs</u>		Marechaux	
David Jeannot	Bon	Louis Bourlon	Passable
Etienne Coument	Bon	Jean Bon	Passable
Jacques Delahoussaye	Bon		
		Tourneur	
		Pierre Foureau	Passable
<u>Gazonneurs</u>		Boulangier	
René Dubos	Passable		
Pierre Julien	Passable	René Bernard	Bon
<u>Cloutiers</u>		Laboureurs	
Jacques Pinchon	Maistre	Honoré Andronic	Bon
Joseph Le Bon	Passable	Jean Vattier	Bon
		Joseph LeCaitton	Bon
<u>Doreur</u>		Pierre Carpentier	Passable
		Jacques Roba	Bon
Jean Grenier	Passable	Anthoine Lejeune	Bon
		Thomas Carpentier	Passable
<u>Coutelier</u>		François Fontaine	Passable
		Jean Botson	Bon
Pierre Fourtout	N'est bon a rien	Claude Gonnet	Bon
<u>Mineur</u>		Henry Ruhy	Passable
		Gilles Gobert	Peu de chose
Pierre Porthuys	Passable	Manœuvres	
<u>Tuillier</u>		Pitre Santorum	Passable
		Pierre Vernay	Bon
Maximilien Fontaine	Passable	Jean Duval	Bon
		Jean Raizel	Bon
<u>Boucher</u>		Henry Bourgeois	Bon
		Jean Bloquet	Passable
Jean Fanaiel	Bon	Berthelemy Madrè	Bon
		Joseph Castel	Bon
<u>Chandelier</u>		Jacques Cordier	Bon
		Charles Jouanne	Passable
Robert Blanquet	Passable	François Cochart	Passable
		Vincent Blangrenon	Bon
		Martin Caube	Bon
		Robert Villeneuve	Bon

Brasseurs

Joseph Paré Bon  
André Menuain Bon

Louis Bertin Bon

Taillleurs d'Habita

Ouvriers destache  
a La Nouvelle Orleans

Pierre François  
Fontainne Passable  
Alexandre Gobeau Passable  
Romain Storme Bon

Serrurier

Jean Robin Maistre

Libraire

Menuisiers

Jacques Dubuc Peu de chose

Jean-Pierre Morel Compagnon  
Pierre Robert Passable

Jardiniers

Manoeuvre

Pierre Camus Passable  
Mathieu Ouignon Bon  
Jacques Ducrocq Bon  
Jean B&e. Leonard Bon

Jean-Bte. Mazeliers Bon  
Au Fort Louis, ce 9 xbre 1721

Le Blond de la Tour

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## FAST DRIVING\*

*Contributed by Carl A. Brasseaux*

An Ordinance to ammend and reenact an ordinance passed June 7, 1869, relative to driving or riding in the streets.

Sec. I Be it ordained by the Mayor and City Council of Lafayette: that it is prohibited to ride a horse, mule, or other quadraped, or any velocephed, tricycle, or bicycle or to drive a vehicle of any kind on the streets within the corporate limits of the town of Lafayette—without a reason or cause, at a greater speed than eight miles an hour.

Sec. II Be it further ordained that any act violating section one (Sec. I) of this ordinance, on conviction, shall be imprisoned not more than five days or fined not more than twenty dollars (\$20.00) or both at the discretion of the Mayor.

(Signed) A. J. Moss, Mayor  
Baxter, Clegg, Secretary



*Alice Plantation House*

## A LADY CALLED ALICE

by

Glenn R. Conrad

The Fuselier de la Claire family is truly one of the pioneer Creole families of Louisiana. The father of the builder of Alice Plantation Home was Gabriel Fuselier de la Claire, the son of Pierre Francois Fuselier de la Claire and Ludevine Chaufauron. Gabriel was born in Lyons, France, in August 1722. His father was a textile merchant, and as Gabriel grew to manhood he entered his father's business. (1) Then, in 1748, following one of the innumerable colonial struggles between England and France which practically strangled the commerce of Louisiana, Gabriel's father and a group of Lyons merchants decided to send the young man to Louisiana to look after their affairs in New Orleans. (3)

Little is known of Gabriel's activities in connection with the textile business, but that he was successful, there is little doubt. Moreover, like so many individuals who came to Louisiana, Gabriel recognized the potential of the rich delta soil. Thus, like his contemporaries, Alexandre DeClouet and Le Pelletier de la Houssaye, he invested in the broad stretches of prairie land to the west of the Atchafalaya basin, the newly developing country called Opelousas and Attakapas. In November 1760 Gabriel bought from Kinemo, chief of the Attakapas village, called by the French "Lemonier," a tract of land five miles wide stretching from Bayou Vermilion to Bayou Teche, a distance of approximately fifteen miles. This extraordinary purchase was later confirmed by Governor Kerlerec. (3)

But Louisiana was ceded by France to Spain in the 1760s and Spanish policy regarding large land holdings was somewhat different. In 1770 Governor Alejandro O'Reilly ordered that no land holding could be larger than one league square (about 2 1/2 miles square). Thus, Gabriel Fuselier petitioned the governor to confirm to him a tract of land on Bayou Teche which was one league square. The governor agreed. (4)

In the meantime, however, Gabriel, still residing in New Orleans, decided to take a wife. He was then in his forties and there is no indication that he was married previous to his wedding in St. Louis Cathedral with Jeanne Roman on March 2, 1764. Jeanne Roman was the daughter of Jacques Roman and Marie Josephe Daigle, scions of two prominent Creole families of the river parishes. (5)

Apparently Gabriel had already begun improving his Attakapas property, for there is every indication that he and his bride came to this area shortly after their marriage. It was here, then, in 1765, that their first child, Agricole, was born. He was reared, he lived, and he

1. Emma Fuselier Philastre, "Gabriel Fuselier de la Claire," *Attakapas Gazette*, IX (1974), 77.

2. France, Archives Nationales, Archives des Colonies, Instructions from the Minister to Vaudreuil and Michel, Series B, Vol. 87, folio 262, dated Sept. 9, 1748.

3. Henry P. Dart, "Louisiana Land Titles Derived from Indian Tribes," *Louisiana Historical Quarterly*, IV (1921), 133-44. See also *American State Papers*, 1789-1838, Vol. V, 20th Congress, 1st and 2nd session, Dec. 4, 1827-Feb. 25, 1829, 737.

4. *Ibid.*

5. Marriage of Gabriel Fuselier de la Claire and Jeanne Romend [sic], March 4, 1764, Marriage Book "A," St. Louis Cathedral, New Orleans, cited in Winston DeVille, *Opelousas: The History of a French and Spanish Military Post in America, 1716-1893* (Cottonport, La., 1973), p. 72, n. 34.

died in his beloved Attakapas country. (6) There was another child of this marriage, a girl named Ludevine, who would later marry Auguste Soileau. These children were but youngsters when their mother, Jeanne Roman, died in February 1770. (7)

That same month Governor O'Reilly had appointed Gabriel Fuselier de la Claire to be commandant of the Opelousas and Attakapas districts, a position for which he received no financial compensation, but one which carried significant civil and military responsibilities. (8) Gabriel, then busy with his personal and official duties, realized that his two young children at home needed a mother to look after them. Thus, in 1771, he married Helene Elizabeth Soileau, a native of Natchez. The couple eventually had a total of 11 children. (9)

In the early 1770s Gabriel continued to add to his estate with grants of land from Governors Unzaga and Galvez—lands situated on Bayou Vermilion and on the Teche at the place called Fausse Pointe.

These were happy years as Agricole grew to manhood. In addition to his formal education provided by tutors, there were so many things to do on his father's plantations. These were the halcyon days of uninhibited youth which flowed one into another until the time arrived for Agricole to assume the responsibilities of adulthood.

The first responsibility came suddenly when Gabriel was called home to France to settle family affairs. To his nineteen-year-old son, he gave power of attorney to conduct his business in Louisiana (10) and Gabriel and his wife hurried off to Natchez to bid farewell to her family. There, before departing on the long and hazardous voyage to France, Gabriel drew up his will. (11) This has led many individuals to believe that Gabriel died shortly thereafter, but the fact is that he did not die until 1800 in the city of Bordeaux. (12) Whether or not the twelve years between his last testament and his death were spent in France, or in Louisiana and France, we do not know. All we do know is that his family interests in France were of sufficient magnitude as to warrant having the Baron Pontalba as his Paris agent. (13)

In 1786, Agricole, then 21 years old, decided to take a wife, and on June 20, he married Christine Berard daughter of Jean Berard, a syndic of the Attakapas district, and a wealthy planter. (14) It is interesting to note that at the time of his marriage, Agricole's personal property amounted to only 1,500 piastres in slaves and cash, while Christine Berard brought to the marriage a dowry totalling 2,000 piastres. The marriage contract concluded that the groom had the written permission to marry from his father who was absent. (15)

8. The move of Gabriel and Jeanne Fuselier shortly after their marriage is attested to by a deposition which their son, Agricole, gave to the land commissioners in 1818. He stated that "he was born in the County of Attakapas, where he resided from the time of his birth; . . ." *American State Papers*, IV, 497. Since Agricole was 72 at the time of his death in 1837, he would have been born in 1765.

7. Winston DeVille with Jane Guillery Bulliard, trans. and eds., *Marriage Contracts of the Attokopos Post. 1760-1803* . . . pp. 37-38.

8. Lawrence Kinneird, *Spain in the Mississippi Valley*, II, Part 1, 157.

9. DeVille and Bulliard, *Marriage Contracts*, pp. 37-38.

10. Louisiana. St. Martin Parish. Original Acts Book 4, No. 49, June 14, 1784 (hereafter cited as St. Martin Original Acts).

11. Jackie Vidrins, trans. and ed., "The Last Will and Testament of Don Gabriel Fuselier, August, 1788," *Attokopos Gazette*, VII (1972), 181-82.

12. St. Martin Original Acts, Book 4 1/2, No. 33.

13. *Ibid.*, Book 1 B 1/2, page 14, entry 4121.

14. DeVille and Bulliard, *Marriage Contracts*, p. 37.

15. St. Martin Original Acts, Book 4 1/2, No. 8.

A few months after his marriage, Agricole acquired from Le Pelletier de la Houssaye his first piece of property, a farm facing Bayou Tortue and backing on Bayou Cypress, a tract of land which had a high hill on it suitable for a residence. (16) The site of this farm is, of course, well known to anyone who today travels the Terrace Road between St. Martinville and Broussard. This holding was enlarged in 1796 when Governor Carondelet granted Agricole an additional 280 acres. (17) It was here, on the fertile lands of St. Martin Parish that Agricole and his wife established their first home, and where the first of their nine children was born. Meanwhile, Agricole acquired slaves, additional pieces of property in St. Martin Parish, and rose to the rank of lieutenant of militia. (18) He was destined to spend many years as a citizen-soldier, and to end this phase of his career as a major in the United States Army during the Battle of New Orleans. (19)

As reports of the swirling tide of events surrounding the Louisiana Purchase swept across the Louisiana prairies, Agricole Fuselier began investing in land. (20) He was well aware that with Louisiana a part of the United States, a horde of settlers from the East would move in and occupy the land. (21) Thus, in January, 1804, Fuselier inaugurated a series of land purchases in the area of the lower Teche—soon to be called St. Mary Parish—which would one day in the future cause him and his family to leave St. Martin and establish themselves at that place where the bayou begins its Indian Bend. But St. Mary was remote from the life and activity of the Poste des Attakapas in 1804, and therefore Agricole and his family continued to make their home at Bayou Tortue.

As the Territorial period progressed, Agricole Fuselier became a well-known and respected planter, buying property on Bayou Vermilion and tracts of land in and around St. Martinville. (22) Between December 1811 and June 1812, with war with England on the horizon, Fuselier added 300 acres to his holdings in St. Mary Parish. (23)

No one has yet told the story of the impact of the War of 1812 on the agriculture of South Louisiana. Suffice it to say, however, that most of the farms of the region were given over to cotton culture, and the war with England had wrecked the cotton market.

Returning to the Teche country after the Battle of New Orleans, Agricole came to realize that cotton was an unpredictable commodity, highly susceptible to the whims of nature and the market. As his boat ascended the lower Teche he must have smiled with satisfaction as he passed one plantation after another whose owner had come from Virginia, the Carolinas, or Tennessee and had staked out their future on the banks of the bayou. Here were the Richardsons, the Porters, the Smiths, the Hardings, the Sterlings, and Fuselier noted that these English-speaking families were not growing cotton—their fields had been converted to sugarcane. (24)

18. *Ibid.*, No. 79.

17. St. Martin Original Acts, Book 22, No. 3.

18. C. Robert Churchill, comp., *S. A. R. Spanish Records: Spanish-English Wor, 1779-1783*, p. 221.

19. Merion John Bennett, comp., *Louisiana Soldiers in the Wor of 1812* (Baton Rouge, 1963), p. 48.

20. St. Martin Original Acts, Book 22, No. 3.

21. For a discussion of Anglo-Saxon emigration to Louisiana, see Joseph T. Hatfield, William Claiborne: Jeffersonian Centurion in the American Southwest (Lafayette, La., 1976).

22. St. Martin Original Acts, Book 24, No. 7, 288; Book 25, No. 91.

23. *Ibid.*, Book 26, No. 244; Book 27, No. 55.

24. For a list of St. Mary Parish planters in 1813, see the Franklin (La.) Planter's Banner, April 6, 1848.



Thus, between 1817 and 1819 Agricole Fuselier added 560 acres to his plantation in St. Mary and greatly increased his slave holdings, (25) determined to become a sugar planter. In the face of his new enterprise, Fuselier decided to move his family from Bayou Tortue to St. Mary Parish. That move took place sometime in the sixteen-month period between August 1815 and January 1817. (26) It is fair to say, then, that Fuselier's new home, modeled on the design of neighboring Darby House, was constructed during 1816. (27)

Agricole Fuselier lived twenty years in St. Mary Parish. Here he acquired additional land and more slaves until his plantation was ranked as one of the leading sugar producers of the state. (28) His interests, however, were far broader than merely the undulating fields of cane. As the steamboat appeared on Louisiana's waterways, Agricole recognized it as a progressive change in the mode of transportation and invested heavily in steam navigation. He apparently knew and understood the concepts of modern banking and invested profitably in New Orleans banks. He was frequently given power of attorney by relatives to act on their behalf in the settlement of inheritances, in slave and land purchases, and in other legal arrangements. His plantation in St. Mary and his other land holdings in St. Martin and Lafayette parishes continued to be models of efficiency and production.

He and his wife reared and educated nine children in the life style of antebellum Louisiana. All of them married into well-known Creole families such as the St-Amands, the Freres, Grevembergs, the DeClouets, the Darbys and the Lastrapes. (29)

And so the remaining two decades of Agricole's life passed swiftly. One of his last projects was to convince his old friend, Dr. Frederick Duperier, that he should lay out streets and incorporate that spot further up the Teche known as New Iberia. (30) But Agricole Fuselier did not see this done, for he died on September 27, 1837, at the age of 72. (31) His wife survived him by five years. That he had been financially successful in life is attested to by the fact that his St. Mary holdings alone amounted to nearly one-half million dollars. (32) For this man who had lived under four flags in a lifetime of 72 years, Louisiana had been most generous. He, in turn, left to posterity a memory of his times—Alice.

Alice, this grand old lady of the bayou country, was the home of Agricole Fuselier de la Claire, his wife, Christine Berard, and their several children in an era when grandeur and opulence were almost commonplace. If this old lady were able to share her secrets with us, what marvellous tales she could tell of good times and bad, of war times and peace, of a way of life gone forever, but a way of life so beautifully reflected in the face of a lady called Alice.

25. Louisiana. St. Mary Parish. Mortgage Record Book BA, entry nos. 473, 529, 754.

26. St. Martin Original Acts, Book 1A, page 53, entry no. 2736, dated August 9, 1815, states that Agricole Fuselier was then a resident of St. Martin Parish. St. Mary Parish Mortgage Record Book BA, entry 473 states that Fuselier was then a resident of St. Mary Parish.

27. The similarity between the Fuselier house and the Darby house at Baldwin, La., is mentioned in Louisiana, Department of Commerce and Industry, Tourist Bureau, *Louisiana Plantation Homes* (n.p., n.d.), p. 35.

28. St. Mary Mortgage Book B4, entry nos. 251, 254.

29. For a listing of the Fuselier children and their spouses, see *Marriage Contracts*, pp. 37-38.

30. William Henry Parrin, ed., *Southwest Louisiana: Biographical and Historical* (1891; reprinted Baton Rouge, 1971), p. 112.

31. Donald J. Hebert, *Southwest Louisiana Records* (Eunice, 1976), III, 264.

32. St. Mary Parish Original Estates, Book 17, No. 359.

# THE SEGURA FAMILY, 1779 TO THE PRESENT

*By Pearl Mary Segura*

(CONTINUED FROM VOL. XIII NO. 2)

3. Joseph Segura  
b. January 19, 1820 (SM ch.: V. 7, #885)
4. Marie Irma Segura  
b. December 17, 1821 (SM ch.: V. 7, #1177)  
m. January 1842 Terville Landry  
(NI ch.: V. 1, p. 32)  
d. August 19, 1854 (NI ch.: V. 1, p. 49)  
succession dated December 13, 1845  
(SM ct. Hse.: Succ. #1447)
5. Antoine Nicolas Segura  
b. December 29, 1823 (SM ch.: V. 7, #1396)  
d. October 23, 1826 at age 3 years  
(SM ch.: V. 4, 1812)
6. Marie Aimee Segura  
b. November 6, 1825 (SM ch.: V. 7, #1724)  
m. November 7, 1845 Tertule Broussard  
(SM ct. Hse.: Marriages Bk. 1, #46)
7. Joseph Ozemé Segura, Sr.  
b. November 6, 1825 (SM ch.: V. 7, #1725)  
m. December 20, 1849 Marie Lodoiska Philomene  
Segura (NI ch.: V. 1, p. 110) daughter of  
Eloy Segura and Julie Derouin

## Children:

- a. Marie Ezilda Segura  
b. September 11, 1853 (NI ch.: V. 1, p. 178)  
m. November 27, 1878 Felix Lacaze of Matial,  
dept. of Gers, France (SM ch.: V. 10, #746)
- b. Joseph Raphael Segura  
b. January 8, 1857 (NI ch.: V. 1, p. 224)  
m. February 12, 1884 (SM ch.: V. 7, p. 2)  
Marie Louise Bouligny, daughter of Charles  
Bouligny and Felicie Judice

## Children:

- (1) Marie Laurence Segura  
b. February 21, 1885 (NI ch.: V. 4,  
p. 123)
- (2) Antoine Omer Segura  
b. December 16, 1886 (NI ch.: V. 4,  
p. 207)

- c. Joseph Washington Segura  
b. July 4, 1860 (NI ch.: V. 1, p. 258)  
m. February 11, 1886 (NI ch.: V. 3, p. 235)  
Elizabeth Chargois, daughter of Robert  
M. Chargois and Octavie Prados

- d. Marie Odile Segura
  - b. September 11, 1862 (NI ch.: V. 1, p. 288)
- e. Joseph Eraste Segura
  - b. February 24, 1865 (NI ch.: V. 1, p. 313)
- f. Joseph Ozemé Segura, Jr.
  - b. July 23, 1868 (NI ch.: V. 1, p. 368)
- g. Marie Celina Segura
  - b. November 30, 1871 (NI ch.: V. 2, p. 161)
- h. Cecile Segura
  - b. 1871?
  - d. September 14, 1883 at age 12 years  
(NI ch.: V. 2, p. 130)
- i. Joseph Pierre Cesaire Segura
  - b. May 2, 1874 (NI ch.: V. 2, p. 282)
- j. Marie Regina Segura
  - b. April 1, 1877 (NI ch.: V. 3, p. 84)
- k. Joseph Gabriel Segura
  - b. December 14, 1880 (NI ch.: V. 3, p. 234)
  - d. June 11, 1881 at age 6 months (NI ch.: V. 2, p. 122)
- 8. Elodie Cleotide Segura
  - b. February 11, 1828 (SM ch.: V. 8, #40)
  - m. January 27, 1852 Desire Blanchet (NI ch.: V. 1, p. 134)
  - m. September 6, 1865 Numa Boudreau (Youngsville Ch.: V. 1, p. 20; Lafayette Ct. Hse.: Marriages #198)
- 9. Child Segura
  - b. About January 1830
  - d. July 16, 1830 at age 7 months
- 10. Emile Adolphe Segura
  - b. May 22, 1831 (SM ch.: V. 8, #202)
  - m. December 8, 1853 Odile Marguerite Dugas  
(NI ch.: V. 1, p. 161)
  - m. June 28, 1865 Mathilde Perret  
(Abbeville ch.: V. 2, p. 41)
  - d. May 11, 1888

Children of Marriage with Odile Marguerite Dugas:

- a. Marie Angele Segura
  - b. May 17, 1855 (NI ch.: V. 1, p. 202)
  - m. October 5, 1881 Louis Gaston Judice  
(NI ch.: V. 3, p. 148)
- b. Carmelite Corine Segura
  - b. December 4, 1856 (NI ch.: V. 1, p. 220)
  - m. October 16, 1884 (NI ch.: V. 3, p. 211)  
Cyriaque R. Couvillon, son of Symphorien  
Couvillon and Armeline Gremillon

## c. Joseph René Segura

b. March 14, 1859 (NI ch.: V. 1, p. 247)

m. Eliza Marie Nunez, daughter of Adrien Nunez and Oliva Guidry, July 9, 1879 (Abbeville ch.: V. 2, p. 128)

d. December 23, 1885, at age 26 years (Abbeville ch.: V. 2, p. 130)

## Children:

## (1) Marie Beulah Segura

b. February 21, 1881 (Abbeville ch.: V. 4, p. 227)

m. Ulysses Hebert

## Children:

## (a) Elmo Hebert

m. Blanche Mouton

## Children:

11. Owen Hebert

22. Segmann Hebert

33. Waverly Hebert

## (b) Elliott Hebert

m. Agnes Vincent

## (c) Elvey Hebert

m. Lilly Broussard

## (d) Melvin Hebert

## (e) Alton Hebert

m. Elizabeth Bourgeois

## Children:

11. Melba Faye Hebert

## (f) Melba Hebert

d. at age of 3 years

## (g) Woodrow Hebert

m. Beulah Comeaux

## (2) Marie Viola Segura

b. June 18, 1882 (Abbeville ch.: V. 4, p. 308)

m. Artibus Pierre Hebert, who died August 17, 1964

d. June 11, 1915

## Children:

- (a) Inez Marie Hebert
  - b. February 21, 1900
  - m. April 26, 1921, Whitney  
Joseph Prejean, born  
October 17, 1899

## Children:

- 11. Joseph Prejean
  - b. February 20, 1922
  - d. February 20, 1922
- 22. Flora Belle Prejean
  - b. September 1, 1925
  - m. July 30, 1945 Roy Charles  
Theriot, born May 24, 1923

## Children:

- aa. Marilyn Theriot
  - b. December 26, 1947
  - m. 1. May 28, 1967 William  
Willis Deloney  
Divorced. November 15, 1976
  - m. 2. July 20, 1977 Richard  
Greene, born September 26,  
1948
- bb. Donna Lyn Theriot
  - b. April 25, 1961

- 33. Donald Prejean
  - b. February 13, 1934
  - m. July 19, 1969, Judy Bornmann  
born September 24, 1942

## Children:

- aa. Sharon René Prejean
  - b. August 12, 1972
- bb. Linda Michelle Prejean
  - b. December 28, 1973
- cc. Janet Lynn Prejean
  - b. August 25, 1977

- (b) Wilmer Joseph Hebert
  - b. October 24, 1901
  - m. Ouida Simoneaux, born March  
27, 1909

- (c) Wilbur Antim Hebert
  - b. September 11, 1904
  - m. November 6, 1941, Josephine Crow  
born July 20, 1920
- (d) Wilda Marie Hebert
  - b. September 11, 1904
  - m. December 22, 1928, Henry Howard  
Deshotels, born October 8, 1904

Children:

- 11. Richard James Deshotels
  - b. March 16, 1939
  - m. June 3, 1961, Dean Bouillion,  
born September 28, 1939

Children:

- aa. Deborah Katherine Deshotels
  - b. March 28, 1962
- bb. Sherrie Lynn Deshotels
  - b. February 24, 1963
- cc. Rochelle Ann Deshotels
  - b. April 29, 1966

- 22. Louis Archibald Deshotels
  - b. November 30, 1942

- (e) Hilda Hebert
  - b. November 24, 1906
  - m. December 21, 1929, Louis Archibald  
Bacon, born July 22, 1908, died June  
17, 1934

Children:

- 11. Beverly Blanche Bacon
  - b. September 8, 1931
  - m. December 4, 1954, Carrol Clark  
born May 12, 1930

Children:

- aa. Gary David Clark
  - b. June 25, 1956
- bb. Gregory Clark
  - b. April 1959
- cc. Sandra Elizabeth Clark
  - b. April 19, 1964



The first St. Bernard's Church (above), a place of solace and worship for generations, was erected in 1857. The second St. Bernard's Church, dedicated to the generosity and devotion of its congregation, replaced the first in 1934. Owen Southwell of New Iberie designed the church, and Eugena Guillot, general contractor, built it.



## THROUGH GENEROSITY AND DEVOTION \*

by  
Gertrude C. Taylor

When the Rev. Jean Honore Dubernard, a native of France, became the pastor of St. Bernard's Church in July, 1857, his first steps were toward the erection of a suitable and permanent church in Breaux Bridge, the previous one being an inadequate structure where the Farmers and Merchants Bank now stands. Father Dubernard, a person capable of putting the parish on a sound basis after much struggle and some failure by those who had preceded him, saw to it that his new church would be much larger than the original chapel and would be architecturally designed, beautiful and imposing. He wanted his church to serve as a place of solace and worship for generations.

In 1923, first steps for a new church were taken under the pastorate of the Rev. P. A. Borel. Parishioners raised money through fairs, benefits in their homes, the envelope system, and private contributions.

Just when Father Borel thought work could be started, the Great Depression came along, and funds for the undertaking were frozen. After the \$30,000 in the bank and the \$6,000 in interest were released, and Father Borel could secure a loan sufficient for completing the new structure, work began August 3, 1933. The new church was dedicated May 13, 1934.

In his request to Bishop Jules B. Jeanmard of the Diocese of Lafayette that he undertake the dedication of the new church in his native parish, Father Borel wrote: "... I solicit ... the solemn consideration of our new church ... might be a symbol of appreciation to my parishioners for their generosity and devotion to their church."

\*Information for this article was derived from *Breoux Bridge Centennial of St. Bernard's Church*, compiled by Roger Baudier, K.S.G.



## MARDI GRAS IN VERMILIONVILLE, 1869

Lest Tuesday was a festive day to all, the old had grown young, and the young were merry over the coming travesties, rapidly succeeding each other. The day was merry and night was made still more so. The Court House was brightly illuminated at an early hour of evening; soon CLEMENTS Bend poured forth its thrilling notes, the invited guests many and fair, crowded the hall and in a few moments, all was in a giddy maze and whirl of pleasure and gaiety. All went off quietly and in the most satisfactory manner; Chivalric manhood thus was met with as bright smiles as ever greeted women's lips or rewarded "pieux chevaliers" and many a lovers wooing soul seemed to bask in the sunshine of beauty's eye. We were sorry that bad weather kept our St. Landry friends from being with us. St. Martins threw in her bright stars into the constellation of that night, and bright they were, those stars: who will not long remember that blonde and those brunes of our sister Parish. The party was quiet, was gay, and we believe gave satisfaction to all and so did old and young trip on the "light fantastic toe," until 3 o'clock p.m., owing to the disordered state of all watches present. Well Mardi Gras and Ash Wednesday comes but once a year. What's the difference. The only thing was regret is that Mardi Gras does not occur a little oftener.

\*From the *Lafayette Advertiser*, February 13, 1869.



Celdon Darce, Jeanerette's "Man of the Year" for 1966, receives his plaque.

## A TRUE STORY OF JEANERETTE

by  
Caldon J. Darce

## Part I

I can remember at the age of three, the Town of Jeanerette was incorporated from St. Mary's line to Pellerin Street. My grandfather and father had a store on Main Street where the old Citizens Bank is now. They handled quite a big line of groceries, liquor and general merchandise. They also had a store on wheels, a peddling wagon, to which they hitched two mules and went out every day selling merchandise from house to house. They would come back with eggs, chickens, and corn and other farm produce.

At that time, the roads and town streets were all mud and dirt, no gravel, no shell—nothing but pure dirt. Alongside the streets were big ditches measuring four feet wide by three feet deep. Drainage was poor; water was in these ditches at least six months out of the year, with little fishes, frogs, and snakes, year in and year out. Wooden bridges crossed the drainage. A part of the drainage would go to Bayou Teche and the other part went across Southern Pacific Railroad.

Sidewalks were very poor. Only one part of town had the sidewalks built of wood. We had no electric lights, no gas, no water, no telephone, everything the hard way. The town was dark all night. We had to get water from the wells—eight to ten feet deep. Some had hand pumps and others had buckets with long ropes. All along the streets were racks where people tied their horses and mules and at every one of these racks were water troughs where people could water their horses. For drinking water people had wooden cisterns and old iron tanks and barrels, and they caught the water from roofs of houses where they had gutters.

Everyone owning a lot or a piece of property had to have a fence around it. There was no stock law. Cattle, horses, dogs, and everything else had freedom. Wild cattle driven by cowboys from Abbeville, Kaplan and other places were driven to our town for market purposes. Everybody had to close their businesses when they saw the cattle coming. The cattle were very mean, always wanting to hook.

At that time, most men worked in the field at 65 and 75 cents a day. When they worked in town at the mill and other places they made \$1.25 a day. The hours were twelve hours of work a day—(6 to 6)—in town and in the country from sun-up to sun-down. Most of the women, especially the mothers, had to take in washing and sewing to meet their obligations, that is, the poor people. And the girls—the only work they had was to nurse the mother when she gave birth to a child. They worked one month for \$10.

In those days, men and women wore patches on their clothes. Sometimes, you could hardly tell the real color of their clothes for the patches. Of course, there were exceptions. Those that got more money, naturally, could afford better. Men and women's Sunday shoes were button shoes, high top. They never knew about low-quarter shoes. Only in summer they wore slippers and in winter, high-tops. Women would dress with a five-to-ten cents a yard dress and a long corset laced until they could hardly breathe. Their dresses would fit accordingly. With that they had a bustle (artificial hips).

When these girls got married young men had to furnish the whole trousseau for the girls.

The young man would give his bride to be \$50 or \$75 and then she would start sewing. First thing she made was mother hubbard, similar to a moo-moo of today, only to the ankle. They made three or four of those. Then three wrappers—tight with cord around the waist. As a rule, she made two sleeping gowns, one with pink ribbon and lace and one with blue ribbon and lace. After their marriage ceremony, there was usually a ball. Everybody would come and have a good, old-fashioned time.

There were one or two houses built on every block in town. And some of the houses were real nice. Rich people had beautiful homes but some of the poor people lived in two-room houses and some in four-room houses. No sash, no screens on the windows, just up-right planks to make the windows and doors.

To cook, some people used small iron stoves that cost about \$6. Others had a little better. Some cooked in the fireplace with the iron pot and ovens. In summer they had to open the whole house to get air, and about five o'clock they had to burn trash around the house to get the mosquitoes away. Then they would close the house and use palmetto fans for air. They also had mosquito bars. Poor people had mosquito bars made out of cheap cotton and those that had more means had bobbinette.

At that time, people got their pleasure going to dances, more so in the country. Sometimes people would walk as much as six miles to get to a dance. If a young lady had a date, her mother and father went with them. The date and girl walked in front and the mother and father walked behind with a lantern.

On ironing days people lit their charcoal furnaces and used irons that weighed five, six and seven pounds. Best name for these irons, I always said, was "sad" irons because it was so sad you had to use them.

A woman or girl never went outside to work unless she had mittens or old stockings on her hands and arms and a big long cloth around her neck and a big wide-rimmed hat or a homemade bonnet, and a man never went in the field, especially the young man, without mittens on their hands or a big red handkerchief and wide-rimmed hat, wide as twenty inches. Mothers wore dresses to their ankles. Girls, about four inches shorter.

During the week they wore two petticoats and a dress, and on Sunday, when they would dress up, four petticoats ironed stiff, long sleeves, cotton stockings (costing ten cents a pair—white and black only) dresses made out of calico, five and ten cents a yard, and gingham, ten cents a yard. All underwear was made of heavy cotton and homemade lace for trimming. Of course, some people who had more means wore better.

The girls and boys had little parties, but always in the afternoon, not at night. And then there would be several couples who would go to Sugar House parties and several would go to fish crayfish. Girls and boys both put on old clothes and shoes and part of the dresses would float on the water. What they liked best was a hay ride at night. They hired a three-mule cart, put hay in it, got several boys and girls and rode around town from street to street singing and laughing and having the best time of their lives.

At that time there were no automobiles, no airplanes—nothing else but little creole horses hitched up to little wagons or people riding in small buggies with hearts full of happiness. And then you would see a man coming down the road with four big oxen hitched up to a cart hauling freight or furniture or lumber or other things.

I knew of some farmers in the area of our little town who used to hire young men to work in the field at \$50 per year, starting January 1 until November 1, and from then, when they got to cutting the cane, they got the same price as the others—\$1.25 per day.

In those days, food was cheap. Grits was three gallons for twenty-five cents, corn meal—3 gals. for 25 cents, Irish potatoes—3 gals. for 25 cents, onions—3 gals. for 25 cents, flour—24

lbs. for 45 cents, white beans—20 cents a gal., peas of all kinds—20 cents a gal., rice—10-15 cents and 25 cents a gal., meat—best cuts, round cuts, et.—10 cents a lb., pure pork sausage—10 cents a lb., other meats a little cheaper, salt meat—7 cents a lb., lard—4 lbs. for 25 cents, sugar—4 lbs. for 25 cents, green coffee—3 lbs. for 25 cents. Tobacco of all kinds—6 packs for 25 cents. Coal-oil—10 cents a gal. Boiled ham (the very best)—25 cents a lb. Dairy cheese (best)—20 cents a lb. French bread—1 lb. bread, 5 cents. Most of the people made their own bread. Some would cook it in the stove and others would cook it in the oven in the fireplace.

Almost every home had a fireplace for heat in the winter. Others had stoves called the "trash burner." They would burn wood, coal or any trash. Bought them for \$1.50, \$2.00 and \$2.50 (3 sizes).

Young men used to buy a suit of clothes about every 5 years. It was either a dark blue or a black. They wore the same suit for summer and winter. Underwear, same summer and winter: long sleeves. Shirts for Sunday, white with celluloid collar with a little bow tie. White or black socks were 10 cents a pair, better grade, 15 cents. Some men wore socks to work; some did not. When they did it was old grey socks, summer and winter, and to work they wore the brogans—plow shoes.

At that time, the Bayou Teche was beautiful view. Beautiful oak and cypress trees all along the sides. The moss on these trees was plentiful. Many people lived on picking moss. They dried and cleaned it, and sold it house to house at 3 cents a pound. This is what people made their mattresses of. The second mattress they made of corn shucks. There was no spring. Plenty of the furniture was homemade, especially that of the poor people.

During the winter people who had hogs (practically everyone in town had a hog) killed them to make their lard, meat, and sausage. They salted the meat in brine and put their lard in cans. They put the sausage on clothes lines and dried it for five or six days. Then they hung it in the kitchen.

Chicken was plentiful. A big hen was 25 cents. Fryers, 3 for 25 cents. Ducks—25 cents (male), 20 cents (female). Geese—male, 50 cents, female, 45 cents. Eggs—10 cents a dozen, very plentiful. Milk across the fence, 5-10 cents a gal., and from the milkman, 5 cents a quart.

People enjoyed themselves giving fairs for different purposes. The mother's club gave fairs for the Fire Department and sometimes for the hooking ladder and every year a fair for the church. That's how we got the money to buy the things we needed.

## PART II

At that time Jeanerette had no bank. People hid their money under their houses, in barns, and sometimes under the chicken nest. At that time people didn't know what pennies were; they didn't use them at all. There was no store delivering. Whether you bought a barrel of sugar or a barrel of flour or anything else, you had to find your own way to take it home. Several draymen in town charged 25 cents a load for anything to haul.

At that time the people from different places in Louisiana, especially South Louisiana, came here to work in saw mills, sugar mills, swamps, and around the lake. Around Jeanerette were eleven sugar mills in the six mile area. Adeline Sugar Mill in Adeline, Pecot Sugar Mill in Sorrel, Albania Sugar Mill, Provost Sugar Mill, Linden Sugar Mill, Bayside Sugar Mill, Hope Sugar Mill, Orange Grove Sugar Mill, Bussey Sugar Mill, Patout Sugar Mill, and Monnot Sugar Mill. All these sugar mills are now closed with the exception of two, Albania and Patout only. There were also two saw mills nicknamed "Big Jim" and "Little Jim."

When I became nine years old, I quit school because one of the boys told a teacher I was smoking, and I wasn't. So I told my father I didn't want to go to school. He told me I could either go to school or go to work. So I went to work at 35 cents a day for 12 hours. Only two small boys worked at the saw mill, all the rest were men. Each man went along the bayou to smoke, because they could not smoke on the saw mill grounds. Along the bayou from Albania to Hubertville were hundreds and hundreds of logs on the other side. Men rode the logs to the mill to have them cut up for lumber. Between these logs were some water lilies, green all year round, and in springtime the flowers were just beautiful. In the old days, Bayou Teche had running water. Water would go up and down every day. You would see big boats and small ones, many and many of them, going and coming through the bayou with big loads of freight from New Orleans and other places. When they returned, they were loaded with sugar and other merchandise. I knew of some boats run by mules, and I knew one boat run by a cow. A good many of our men worked in the swamps. They had a season to deaded the cypress trees, a season to cut them down, especially when water was high. Each one of these men had a pirogue and a first-class axe, and they knew what to do with it. Most of them had a double-barreled shotgun to kill squirrels, rabbits, birds, and sometimes a deer. These they brought to their camp. Most of these swamper had their own camps. Many people lived in the swamps in houseboats where there was a hill along the bayou and the shell bank. They made their living fishing, picking moss, making fence pickets, and fence posts. At that time, besides the boat hauling the freight, they had the SP line.

### PART III

When the sugar mills and saw mills were made larger and needed more labor, Italians began to come in large quantities, and also Mexicans. The Italians went on the farms and worked in the sugar mills, and the Mexicans worked on the railroads. Most of the Italians stayed for many years and set up businesses, but when the Mexicans got through making the railroad, they went back home.

At that time, there were thousands of mules on the eleven plantations, and there was a house built for every family that lived on the plantation. The town had grown considerably and plenty stores came in—dry good stores and drug stores. When children went to buy in these stores, they asked the clerk for lagnaipe. The clerk gave them candy, or a banana, or some little thing.

At that time there was no bridge, only one ferry across the bayou on Pellerin Street. The charge was 5 cents a person, 10 cents for a horse and person, and 25 cents for a buggy and a person. Most of the time you saw people sitting along the bayou fishing. There were plenty of fishes at that time. Women washed their clothes on a long platform on the bayou side where they boiled their clothes in an iron pot. They gathered pieces of wood and scraps to make the fire. Most of the time the soap they used was homemade. Other soap they would use sold for 2 bars for 5 cents and washing powder, 2 for 5 cents. I can also remember the boys went every day to the slaughterhouse to get a piece of tripe or liver. They got that for nothing by holding the legs of the cattle while they were skinning them. When they bought liver, calf liver was 10 cents, and the liver of a large cow, 15 cents, and the heart 10 cents.

In those days people used wall lamps and stand lamps in their houses for light. Every man had a lantern to go and come from his work when it was dark.

After a time men and women began to dress much better, in fact very nicely. The Southern Pacific Railroad Company began to give an excursion every Sunday, and the people would spend their last nickel to go on that excursion. I remember the first excursion I went on was from New Iberia to New Orleans. I then began to realize that there was a whole

lot to be seen in the country.

When I began going to the balls, I went every Saturday night, mostly in the country. When a boy asked a young girl for a dance, it was a set of five dances. First was a waltz, and then a polka, then a shortice, a mazurka, and then a two-step waltz.

At that time, Jeanerette was surrounded by fields. On the east side near the St. Mary line were sugar cane fields, and on the west side from Pellerin Street on to Domingue Street was the Bozo Addition. Corn was planted all through there and it was a hunting ground with rabbits, quails, doves, and other small birds. There wasn't a building on the whole ground, nor on the opposite side of the street from Main Street to the Bayou Teche. On the other side of the Bayou Teche was a cane field also. On the other side of the SP Railroad track was a field and lowland. From St. Nicholas Street to the Avenue was partly dry, but around King Joseph's home and other homes was all lowland, under water 12 months of the year. This water ran into the ditches in Rose Town and here water stayed in the ditches all the time. People used to go sailing in the ditches and catch fishes, snakes, and frogs. The water from those ditches would go into the fields where the colored high school is now. That was our crawfish pond.

It was lowland from there clean on to Olivier. For many years the people went there to fish, or to hunt. There were also plenty alligators, and at times, plenty ducks and geese.

At that time whiskey sold for 25 cents a half-pint, 45 cents a pint, 90 cents a quart. Wine was sold loose by the gallon, 40 cents a gallon or 10 cents a quart bottle. Beer was sold 10 cents a half-gallon tin bucket.

Those days I can remember Dr. McGuire and Dr. Minvielle and later Dr. Richardson and Dr. Tarleton. When I was 18, I cut a part of my left hand off and Dr. Richardson and Dr. Joseph Bouvier operated on my hand. There was a drug store belonging to a man called Mr. Britton and then later one by Dr. Minvielle which is the City Drug Store now. Then Mr. McGowen had a grocery store, dry goods and drug store. He was also a dentist. Doctor's visits to the houses were \$1.00 and outside the corporation a little more. In those days there was plenty sickness—typhoid fever, pneumonia and pleurisy. Occasionally, there was a case of smallpox and chickenpos. In a good many times the city had to quarantine the homes that had some of those sicknesses. Headache was one of the worst of all because there was no aspirin or any other relief. People tied handkerchiefs around their heads and added cold water and sometimes they had camphor and whiskey mixed which helped them.

When I was twenty-three years old, my wife gave birth to my first child. I got Dr. Minvielle to assist, and he had to get Dr. Tarleton to assist him. They stayed in my house two days and two nights. They saved my wife, but I lost my child. It was a little boy weighing fourteen pounds. Dr. Minvielle kept coming to my house for at least three weeks. After he said everything was all right, I went to see him to give him a part payment for his work. When I walked into the drug store, Dr. Minvielle was the first one I saw. I bid him the time of the day and asked him how much I owed him. He answered, "How much money have you got, Coldon?" I told him that I had \$45. Then he told me, "That will pay for all." When I asked him about the drug store, he said, "\$45 will pay everything, doctor and drugs."

At that time, everybody raised chickens, ducks, geese, cattle, milk cows, and horses. Mr. Alcide Provost raised his own mules and hundreds of goats. Next to him was Linden Plantation, owned by Capt. Wiltz. There was a big barn—extra large where they stored their corn and above they stored their hay. All around, this barn was arranged to raise pigeons. They had thousands of pigeons and we, the little boys, used to go over and ask the hostler for a pair of pigeons. We'd say, "Mama's sick and she wants to make some soup." This was not

true; it was only a fairy tale to get the pigeons. These people never refused the sick; they were very kind.

At that time there was plenty gambling in Jeanerette, all kinds. Men played cards and dice from Saturday evening till Monday morning. Horse races were also a big sport for the people who used to bet heavy. Horses came from New Orleans and clean from Texas to Jeanerette for racing. Men played tops and marbles at times just as children do. Every yard had several chinaball trees. One was an umbrella tree, the others for the wood. The men tied their race horses under these trees and sat in old rocking chairs and smoked and drank coffee.

Another big sport was fighting game chickens. In those days there was a whole lot of noise in the city of Jeanerette. You would hear the saw mill all day long cutting wood and blowing the whistle four and five times a day. You would hear the train and the boats blowing and at night and in the morning you would hear the cows, horses, and mules and calves. Thousands of dogs barked all night. Roosters crowed, night and morning. And from eight in the morning till four in the afternoon, you would hear the hens get off of their nests and cackle, notifying the people that they'd laid their eggs.

In those days there were people who went from house to house begging for a few pennies or something to eat. And there was someone worrying you all day long either to take a chance in some raffle or people who were selling merchandise from house to house. There were hundreds of hoboes traveling from town to town especially on the SP Railroad track. Many would stop at Albania at the water pump where they would sleep and cook. They would travel by freight trains, on top, in the box car, and underneath the train.

Boys used to have fun. They made little wagons or carts and from the mill they got some old belting to make harnesses for the dogs and billy goats. They hitched them up and had a real good time. Children that went to school—when they got home—the first thing they'd do was to go to the stove and see if there were some sweet potatoes or a big chunk of homemade bread with homemade butter.

At that time, Jeanerette was covered pretty much with lumber from both saw mills, all along the bayside from Bridge Street to the city park. And some of the lumber was stacked up on Main Street all along to the City Hall. And where the City Hall is, from Main Street to Church Street, from Ed LaGuardie's property to the Macione's property was also covered with stacks of lumber, going up as much as 20 feet high.

Many people, especially the poor, lived in small houses with rough lumber for floors. They took pieces of brick and mashed it fine like dust, and with homemade soap and heavy brooms they would use it to bleach the floors, rubbing till they were almost white, letting them dry, and sweeping them. When their neighbors came around in the afternoon, they said "Gee, your house is pretty and clean." People believed in keeping their stoves and utensils very clean. They took pieces of brick and rubbed till the stove and utensils shined.

Some people had safes to put their dishes in. These cost \$5 or \$6—the very best cost \$10. Most people made safes out of wooden boxes, putting shelves in and curtains in front. Some people had chairs and others had only two chairs and two long benches, for the table. Where there was a large family and not enough beds for all—they made little rolling beds and slipped them under the big ones.

People who raised chickens, ducks, turkeys, or geese had to keep a close watch on them. Owls and chicken hawks would steal them. The owl lived inside the tree and the chickenhawk on the last limb on top. People shot to kill them if they could.

Sometimes quails whistled in our back yard, and blackbirds and cedar birds all year round. There was no law to prevent shooting in the corporation, so people would kill hundreds. In the fields when people were plowing—black crows and blackbirds were following

the plow. The owner of the field would not let you shoot them because they ate the bugs.

In those days, we enjoyed a circus very much. Some of the biggest circuses in the United States came here. We also had dog and pony shows at 5 cents and 10 cents to go in. Other times you looked down the road and saw a big elephant coming with a man riding on him ready to make tricks and sometimes a big, black bear, and other times a monkey with a man and a hand organ. That's the way they earned their living. Once and a while a flying horse would come. It was run by a horse, and it had a hand organ.

In those days turkey buzzards were around by the thousands. If you killed one, you were fined, because they were here for a purpose. When an animal died, its body was dragged into a field and the buzzards ate it. In later days, the law forced people to bury dead animals.

In those days we made very little money and everything was very cheap, but without money we couldn't buy it. People used to parch their own coffee till it was almost burnt, and the smoke almost choked you. But it was good.

## PART V

In those days, men wore long beards and mustaches. Girls and women had long hair sometimes reaching their belts. Men and women, a good many of them, never wore shoes in the house or yard—only on Sunday. Children up to 14 years old went bare foot most of the time.

Most of the yards did not have any grass because of cattle, horses, chickens and other things to eat it. If the yard had grass, the owner invited his neighbors to put their cattle in the yard to eat the grass so he would not have to use a side blade or a hoe to cut it. There were no mowing machines at that time. Trash accumulating in the yard was either buried in the back yard or burned. Some was taken to the water holes and ditches on the highway.

Fruit trees were a part of everyone's yard including sour and bitter oranges. People made plenty preserves and jelly from pumpkins, sweet potatoes, and tomatoes and black berries or dew berries which were plentiful. In the woods people picked muscadines, persimmons, and wild grapes, and at times during the season, they robbed the grosbeak's nest of the little ones. They brought them in by the sack fulls, and they were very good.

At that time, we went to see our neighbors outside of town in horse and buggy. We rented the horse and buggy for \$2 a day from Mr. Kramer, who had a livery stable near where the First National Bank is now. He was the father of Mrs. Emile Gajan who is still living in New Iberia. The other livery stable later was opened by Mr. John Schexnayder who also rented horses and buggies. His house was where LeJeune's Bakery is now and stable in the back where their automobiles are stored. The fist man I worked for at nine years old was Eljou Romero, better known as "Bean" Romero and the last man I worked for in the mill was Ed Stokey, a man who everybody knew.

In those days very few people knew how to read and write but there some who were very smart. The first school teacher I knew was a man by the name of John Minvielle, father of four sons and one daughter. The names of the sons were Theophile, George, Ernest and Sidney, and the girl, Mrs. John Gay. Next teacher was Mrs. Faye, the mother of four sons and one daughter, Theodore, Alexeon, Ben, George and Mrs. Kobleur.

There were two blacksmith shops in town—one on Canal Street owned by Mr. Antoine Moresi, the father of six sons and one daughter. The other, on Pellerin Street was owned by Bill Johnson, the father of five children, two daughters and three sons.

There were two butchers, Mr. Ulysse Boudreaux and Mr. Wattigny.

The first dry good store in our town was owned by Jack Willingstein, better known as "Cheap Jack".



Mr. Monnot's store handled general merchandise. Mr. Oscar Mequet's, groceries and liquor. Mrs. Fremont, mother of Alex Fremont, owned a millinery store and the Opera House where Wormser's Store is now.

In those days, no cakes, no bread, no meat, no ice cream, and no milk were sold in stores. People had to get these from peddlers who came to their houses every day. You could see little boys going around town with baskets of tea cakes, doughnuts and pralines. We had two men that sold pralines—pecan, peanut, and coconut—on the street for years.

Women had to cut their own wood, most of the time. Their husbands were at work, sun-up to sun-down and the children went around picking up scraps to start fire in the morning. A good many of the children did not go to school at all; there was no law to force them.

No ready-made clothes were sold in stores; mothers made everything. Men's suits were the only things sold ready-made. Some women used to make suits (coat, vest, and pants) and over-coats for their husbands.

When it was time to make mattresses and quilts, the mothers invited their friends to come to help. They made ice cream or lemonade with cakes to treat them.

When poor people wanted to build a house, the man would ask his neighbors to give him a hand. Ten people would come on a Sunday. They would either kill a little pig and bake it or make a big gumbo with geese or chickens and a couple of gallons of wine. That was the payment.

There was one little hotel in town—Mrs. Monnin's. She lived next to Moresi's property on Main Street.

Those days, you could tell the difference between the country folks and the town people, and between the rich and the poor. Today, it is all different.

Only one tax was assessed and that was on your home, your barn and if you had any cattle or horses and buggy and cart.

When people sold their goods in stores, they put money in their pockets, in a cigar box, or in a little drawer underneath the counter. Going into a ballroom without a coat was forbidden. When you went driving you had to have a good buggy whip for cattle laying down in the middle of the road.

When we boys went swimming in Bayou Teche, we'd bring back from the bottom large clams, and the girls put them in the sun. They would open right away and the girls would clean and paint them gold and silver and put them on a center table.

I can remember those days when Indians came from Oklahoma here with men who had a little side show selling Indian medicine and they danced and sang in their costume. Believe me, people used to buy this medicine.

People loved hunting. Plenty used to hunt every day. They'd kill and sell rabbits, squirrels, marsh hens, quails, and snipes. Some hunters, who hunted every day and shipped birds to New Orleans—snipes and quails only—got \$1.50 a dozen for them.

Gasoline did not mean anything because people could not use it. People got the black oil out of the ground and sold it for fuel only, and the black joe syrup in the sugar mill they had no use for either. They gave it to cattle to eat. Today, these products are A NO.1.

Everything was sold partly in gallons—very few things by the scale. Very little was packed—everything loose.

Today, God sees fit to give us a helping hand, a bridge to cross the bayou, water towers and deep well water to drink and electricity for better lighting, telephones, and paved sidewalks and streets and gas for fuel. I might say that the only thing is today that we have to do is just push a button or turn a switch and let us go.

People would have had to live in the time when I was young to appreciate what they enjoy today.

1900 CENSUS OF NEW IBERIA  
(White Population)

Continued From Vol. XIII, No. 2

<u>FRENCH STREET</u>	Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
137 RODDY, Willie	Mar. 1864	17				Drayman
Amelia	Apr. 1867	17				
Ernest	Oct. 1885	S				Sawmill Laborer
Ida	Dec. 1886	S				
Cilema	July 1888	S				
Ella	Aug. 1890	S				
Sidney	Nov. 1892	S				
Louise	May 1894	S				
Lucille	Feb. 1896	S				
Mary	Mar. 1899	S				
145 JONES, Paul	Mar. 1865	1		Florida	S. C.	Carpenter
Lizzie	Dec. 1870	1				
<u>DALE STREET</u>						
150 CHARGOIS, Alex	Mar. 1855	21				Policeman
Alice	Mar. 1858	21				
Albert	Sept 1883	S				Factory Laborer
Armand	Nov. 1885	S				Grocery
Mabel	Feb. 1887	S				
151 STAFFORD, Willie	Nov. 1875	4				
Agnes	Mar. 1880	4				Barroom
Harold	Jan. 1889	S				
Donald	Mar. 1900	S				
156 GALOIS, Marie	Mar. 1849	Widow				
Henry	Oct. 1887	S				Telegraph Line-man
157 ESCUDIER, Charles	Aug. 1860	Widower				Tailor
158 FIGARON, Louis	July 1854	S				Drayman
159 STAFFORD, Mary	May 1861	25				Seamstress
Jacob	Feb. 1879	S		Mississippi		Laborer, Club room
Lester	Mar. 1886	S				Sells newspapers
John	May 1890	S				
<u>FRENCH STREET</u>						
177 NAUCK, A. G.	Nov. 1874	3	Arkansas	Germany	N. J.	Grocer
Hulda	June 1882	3				
Albert	Aug. 1898	S				
Kurt	Sept 1899	S				

<u>FRENCH STREET (cont.)</u>		Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
198	BOUTTE, Alex	Jan. 1848	29				Sexton Catholic Graveyard
	Victorine	Dec. 1853	29				
	Charles	Feb. 1880	S				Carpenter
	Gustave	Mar. 1884					Laborer
	Amelia	Sept 1887	S				
	Julia	Apr. 1888	S				
<u>MADISON STREET</u>							
238	LEADER, Pansy	Oct. 1875	S	Illinois		Ireland	
	Small, Dolly	Feb. 1840	S	Ohio	Ohio	Ohio	
240	STRECK, Ferdinand	Oct. 1867	S				Barroom
241	BOURG, Nicholls	Mar. 1844	25				Railroad Conductor
	Ellen	Dec. 1854	25				
	Viola	May 1879	S				
	Nicholls	Mar. 1884	S				
	Avery	Mar. 1886	S				
	Morris	Sept 1888	S				
	Norris	Oct. 1891	S				
242	LEDET, Lawrence	Dec. 1872	8				
	Ida	Sept 1874	8				
	Lawrence, Jr.	Feb. 1894	S				
	Gussie	Nov. 1897	S				
249	MOORE, George	July 1867	6	Ohio	Ohio	Ohio	Carpenter
	Sarah	May 1878	6	Texas			
	Percy	Feb. 1896	S				
250	VIATOR, Lodo	May 1855	Widow				Seamstress
	Blanche	Oct. 1865	S				Seamstress
	Simon	Sept 1870	S				Drayman
	Tina	May 1875	S				Drayman
251	BOURG, Narcisse	Dec. 1839	Widower				Carpenter
<u>CORINNE STREET</u>							
252	ESPENAN, R.	Sept 1869	6				Painter
	Desiree	Nov. 1877	6				
	Joseph	Sept 1895	S				
	Lawrence	Aug. 1897	S				
	Rita	Mar. 1900	S				
	Stout, Victor	Sept 1883	Widower-Father-in-law				Carpenter

(TO BE CONTINUED)

## Book Reviews

PLANTATION HOMES OF THE LAFOURCHE COUNTRY. By Paul F. Stahls, Jr. Photographs by Leonard Kingle. (Gretna: Pelican Publishing Company, 1976. 96 pp. Illustrations, index. \$12.50.)

Visitors to Louisiana limit their sight-seeing normally to New Orleans and the River Road. A few stray as far as the Felicianas, celebrated for their grandiose plantation homes, or wander into the Teche country to partake of Cajun hospitality and *joie de vivre*. Paul Stahls' celebrations of the lovely homes and landscapes of the Lafourche Country should establish this too little-known area as a tourist Mecca. Bayou Lafourche, one of the earliest waterways along which settlers established themselves, weaves its way through Louisiana history. Exploring the Lafourche Country, one encounters traces of all the nationalities which went into the making of the state and of all the historical events which punctuated its development.

Named by early French explorers "La Fourche des Chitimaches" because that Indian tribe was established at the point where the bayou forked away from the Mississippi, Bayou Lafourche saw Spanish notables, such as Juan Ygnacia de Egana, the builder of Rienzi; Anglos such as Thomas Pugh who built the stately Madewood; scholars such as Edward Douglass White; as well as adventurers such as Jim Bowie. It witnessed the arrival of the Acadian exiles who today still stamp its lifestyle with their unique blend of hard work and hard play and it endured the marches and countermarches of General Nathaniel Banks, Union commander of the Department of the Gulf and his Confederate counterpart, General Dick Taylor. It survived Reconstruction, weathered the Huey Long era, prospered through the second and third quarter of the twentieth century, and offers the visitor gems of architecture for every one of these periods.

The Lafourche Country's best known monuments are, of course, Greek Revival homes such as Belle Alliance and Madewood, charming Victorian extravaganzas such as Ardoyne and more traditional Louisiana architecture such as Magnolia and Rienzi. But Paul Stahl's book reveals a wealth of lesser-known but lovely examples of the typical Louisiana raised cottage, such as Palo Alto, Creole, Ramos, Orange Grove, Wesley House and, of course, the small but exquisitely proportioned Armitage. The more stately two-story West Indian style, with its brick first floor and wood second story, is also largely represented—Ariolo, Rosella, Sonier, Saint-Emma, Crescent Farm. Moreover, the Lafourche Country, as Stahls points out, can boast of some fascinating Victorian jewels. Ardoyne is the classic example, but no less interesting are the Pink House in Thibodeaux and the incredible Acadia, formed by joining the three houses built for Jim Bowie, his brother, and his mother.

There are minor carplings about the volume, of course. Adrian Persac is repeatedly referred to as "Adrienne." The Chitimachas were not reputed to be cannibals as stated on page 15; they were simply a fierce, warlike tribe. There is one not so minor carpling: the book and its subject matter deserved more exciting photographs than those used. They document adequately, but seldom suggest the aura of poetry and mystery which surrounds many of those houses. Yet, all in all, this book is a fine addition to any Louisiana collection and an absolute must for anyone interested in absorbing the atmosphere of Louisiana history *in situ*, for, unlike other books about plantation homes, it gives excellent and precise instructions as to which road to take and how far to drive to locate the house.

RECORDS OF ATTAKAPAS DISTRICT: *Louisiana, Vol. III, St. Martin Parish, 1808-1860*. Compiled by Mary Elizabeth Sanders. (n.p., 1974. 217 pp. Map, index. \$10.00.)

This volume is the third in a projected series which includes so far *Records of Attakapas District, Louisiana, 1760-1810* and *Records of St. Mary Parish, 1811-1860*. Like the earlier volumes it includes tax rolls, marriage and estate indexes, as well as brand registrations and offers supplemental information about families whenever it is available.

The 1808 Attakapas Assessment Roll is particularly valuable for anyone wishing to reconstitute early life and settlement patterns in South Louisiana. The estate and marriage indexes (with the supplementary marriage index compiled by Pauline Barras), as well as the full and accurate index Mary Elizabeth Sanders has provided for the entire work, should make this attractive volume indispensable to South Louisiana genealogists.

University of Southwestern Louisiana

Mathe Allain

CAJUN-BRED RUNNING HORSES: NOTES ON HORSE RACING IN SOUTHWEST LOUISIANA. By Francis S. LeBlanc. (Lafayette, La.: Acadiana Press, 1978. 174 pp. Index, illustrations. \$10.00.)

*Cajun-Bred Running Horses*, the initial publication of the Acadiana Press, is an attractive work containing numerous, extremely rare photographs. In the first of three parts, Mr. LeBlanc provides a cursory history of horse breeding in southwestern Louisiana. This historical overview is followed by a very informative description of the origin and development of quarterhorse racing on the Attakapas prairie. The historical section is followed by track records of famous local quarter horses as well as biographies of their trainers. The biographical section is followed by sixty pages of black and white illustrations which lend insight into life in southwest Louisiana at the turn of the century. The appendices provide bloodlines of famous local quarter horses, as well as directories of local horsemen and race tracks. Informative, yet amusing, this book of is interest to local harriers, racing fans, and laymen as well.

University of Southwestern Louisiana

Carl A. Brasseaux

THE WOMEN IN LOUISIANA  
COLLECTION ESTABLISHED AT USL

Glenn R. Conrad, director of the Center for Louisiana Studies, announces that Dr. Ray Authement, president of the University of Southwestern Louisiana, has recently authorized The Women in Louisiana Collection. As a division of the Center, the collection will serve as a statewide research resource for women's studies. The collection will be housed at Dupre Library on the U.S.L. campus. The first collection of its kind to be established in the state, it joins the ranks of similar collections in California, Georgia and Minnesota.

The growth of women's studies in recent years underscores the necessity for a major archive of original source material, photographs, personal papers and diaries of individual women and organizations. As early as 1922, the distinguished Historian Arthur M. Schlesinger, later named director of Radcliffe College's women's collection when it was established in 1943, deplored the absence of information on women. "From reading history in textbooks one would think half of our population made only a negligible contribution to history," he wrote. Certainly this neglect has been true in Louisiana history. The Women in Louisiana Collection will serve to fill the information

gap for Louisiana studies.

With its rich and diverse cultural background, Louisiana is a particularly fertile field for research in the contributions of women to the development of society. An analysis of the role and status of women within the various ethnic groups which blended to form modern Louisiana culture can make important methodological contributions to the historical understanding of the dynamics of social development. The experience of women has been ignored in the analysis of Louisiana's past, yet, as historian Mary Beard pointed out in the 1930s, women have for centuries been a force in history.

Vaughan Baker, assistant professor of history at U.S.L., has been appointed director of the collection. She will seek to work with individual women and with women's organizations to locate, describe and preserve records relating to the experience of women in Louisiana society from colonial times to the present and to make those materials available for research.

The collection will also contain materials useful to women's groups seeking background information for new social programs.

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## TABLE OF CONTENTS

Mr. Bell's Invention Comes to Acadiana	
By Bill D'Zurilla . . . . .	153
The Segura Family, 1779 to the Present	
By Pearl Mary Segura . . . . .	166
St. Martin de Tours--A Photo Essay	
By Gertrude C. Taylor . . . . .	172
List of Acadians Imprisoned by Colonel Winslow at Grand Pré	
By Grover Rees . . . . .	178
Theriot, Louisiana, and Its Acadian Connections	
By Beryl Sauce Stiles . . . . .	182
Ozème Carrière and the St. Landry Jayhawkers, 1863-1865	
By Carl A. Brasseaux . . . . .	185
A Letter to Grandfather Moses	
By Dr. Joseph Warren Lyman . . . . .	190
1900 Census of New Iberia	
By Glenn R. Conrad . . . . .	193



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## MR. BELL'S INVENTION COMES TO ACADIANA

by  
Bill D'Zurilla

On the evening of October 9, 1877, J. B. Solari of New Orleans celebrated the grand opening of his new store in an unusual way. He invited businessmen and members of the press to the store at the corner of Customhouse and Royal streets and treated them to a fascinating new experience. He permitted his visitors to use a device which enabled them to talk to people in his original store at 75 Camp Street. The reporters were suitably impressed. One wrote in a page-one story in the *New Orleans Daily Picayune* the next morning, "For some time a conversation between persons in the two stores was kept up, showing the efficiency of the new instrument."<sup>1</sup>

In this modest way the telephone made its first appearance in Louisiana. From a two-phone link to facilitate communications between Mr. Solari's stores the telephone industry in Louisiana has grown to a billion-dollar enterprise with over one million phones statewide.<sup>2</sup> This article will examine the history of the telephone in Acadiana. The story here is by no means unusual, but it gives a good example of how the telephone developed and spread over much of rural America.

Since New Orleans was the largest city in the South at the time, it is not too surprising that Mr. Solari's telephones were installed only a year and a half after Alexander Graham Bell uttered his famous "Mr. Watson, come here, I want you" on March 10, 1876.<sup>3</sup> Bell demonstrated his invention at the Centennial Exposition in Philadelphia that summer and soon began attracting investors and customers.<sup>4</sup> Although the Bell Telephone Company was formed in the summer of 1877, it would be some years before Louisiana would become a part of the Bell System. The first commercial exchange in Louisiana was opened in New Orleans on March 15, 1879, by the Great Southern Telephone Company, just a year after the world's first exchange had been started in New Haven, Connecticut.<sup>5</sup> The Great Southern Company would play a major part in the development of the telephone in Louisiana and Mississippi, expanding into most major cities in these states, such as Baton Rouge, Jackson, Meridian,

1. *New Orleans Daily Picayune*, October 10, 1877, p. 1.

2. From a three-ring notebook in the Lafayette office of the telephone company entitled *Exchange History*. The notebook is not a published work, does not mention an author and does not have numbered pages. It will hereafter be cited as "Exchange History, Lafayette Office," to distinguish from a similar notebook found in New Iberia.

3. *Communicating and the Telephone*, p. 7. No author or publisher is mentioned for this work found in the Lafayette office of the telephone company.

4. *Ibid.*, p. 8. This is the standard account of the invention of the telephone. Most writers have a great deal of respect for Alexander Graham Bell and the Bell System which he created. For an interesting, highly unfavorable treatment of Bell and his company, see J. Edward Hyde, *The Phone Book-What the Telephone Company Would Rather You Not Know* (Chicago, 1976).

5. *Events in Telephone History*, 1971 edition, p. 607. No author is mentioned for this work, published by the A. T. & T. Information Department, 195 Broadway, New York, N. Y. 10007.

Shreveport, Monroe, and eventually into the Acadiana area.<sup>6</sup> The company apparently remained headquartered in New Orleans, although Great Southern was challenged for supremacy in the Crescent City by the People's Telephone Company.

It was not until 1893, some fourteen years later, that Great Southern arrived in Acadiana by setting up an exchange at New Iberia. Of course, at this time Acadiana was not the booming oil center it is today. New Iberia, not Lafayette, was the largest town in the area because of its close connections with the sugar industry. At the turn of the century, Lafayette had a population of but 3,314. New Iberia was twice as large with 6,815 residents.<sup>7</sup> Lafayette did house the division headquarters of the Southern Pacific Railway Company (the town's largest industry) and, with the arrival of the State Industrial School, Lafayette moved into a period of rapid growth.<sup>8</sup>

Before Great Southern arrived, other attempts had been made to provide telephone service to the area. On February 6, 1882, former Lafayette mayor John O. Mouton was granted permission by the Lafayette town council "to put up a telephone line from his residence to the limits of the corporation at the railroad avenue."<sup>9</sup> Mouton's line was probably the first in Acadiana.

No one was interested, however, in opening a public exchange until 1887, when the Iberia Parish Police Jury received the following letter:

To the Honorable Police Jury of Iberia, La:

The undersigned petition your honorable body for the privilege of erecting poles, running wires, and maintaining and operating telephone service over the public roads of Iberia Parish for a period of fifteen years. In view of the urgent necessity for this convenience, we respectfully pray for your prompt compliance with our petition. We will use good materials, and offer efficient service. Soliciting favorable action, we are—

Your obedient servants,

L. T. Belt  
J. J. Finler

The Jury met on April 2, 1887, to consider the request of the two men and, on motion by Juror A. L. Monet, permission was granted on the condition that the poles be "of sufficient height at all cross roads to permit the free passage of carts and wagons loaded with hay."<sup>10</sup> Thus, New Iberia had its first telephone company, but for some unknown reason, Messrs. Belt and Finler were not able to get the project off the ground. They never constructed any telephone lines or exchanges.

The man who finally did succeed in bringing the telephone to Acadiana on a public basis, the man who truly deserves to be called the father of the telephone in Acadiana, was R. F.

6. Exchange History, Lafayette office.

7. Louisiana Almanac, James Calhoun, editor, 1875 edition (Pelican Publishing Co., Gretna, 1975), p. 402.

8. J. Phillip Dismukes, *The Center: A History of the Development of Lafayette, La.* (published by City of Lafayette, 1972), p. 31.

9. Acts of Incorporation, p. 40. A handwritten, unpublished volume found in Lafayette City Hall. The title is a misnomer; in addition to the Acts of Incorporation, this volume contains the minutes of town council meetings to 1897.

10. Police Jury Proceedings, Book I, p. 56. Minutes book of the Iberia Parish Police Jury found in the Parish Courthouse in New Iberia.

Hogsett. Hogsett, along with his wife, Laura, and his son, formed and ran the Teche and Vermilion Telephone Company, which would soon prove that the telephone could be a viable business in both New Iberia and Lafayette.

Before becoming interested in the telephone business, Mr. Hogsett operated a horse and buggy rental service from a shop at the corner of Main and Teche streets in New Iberia.<sup>11</sup> His phone company started out modestly sometime in 1891, and the tax roll for that year assessed the Hogsetts a mere \$15.00 for "one mile of telephone line."<sup>12</sup> On March 5, 1892, Hogsett appeared before the Iberia Parish Police Jury and received the right to erect poles, run wires, maintain and operate a telephone service "over the public roads to the lower line of the Parish of Iberia" for a period of ninety-nine years subject to the same conditions on "carts and wagons loaded with hay" as in the previous grant to Belt and Finler.<sup>13</sup> By 1893, Hogsett had purchased the property at the corner of Main and Teche, and was apparently devoting full-time to his telephone company.<sup>14</sup> On May 8, 1893, he received permission from the town council of Lafayette to expand his operation to that city, and by year's end, the Teche and Vermilion Telephone Company had one mile of wire in the corporation of Lafayette and three more miles in unincorporated parts of Lafayette Parish.<sup>15</sup>

At this point, the fledgling company received some stiff competition. On March 6, 1893, the Great Southern Telephone Company received a franchise in New Iberia and the two companies were soon at war.<sup>16</sup> The first Great Southern exchange was opened later in 1893, with eighteen subscribers. Hogsett was at a distinct disadvantage against his larger competitors since Great Southern was able to offer long distance service to New Orleans and other points along the line. Teche and Vermilion may not have been able to offer any long distance service at all; nevertheless, Hogsett was willing to fight. As late as 1896, the Teche and Vermilion Company had more miles of line than Great Southern (31 and 29 miles, respectively) in Iberia Parish.<sup>17</sup>

Hogsett apparently realized that he could not successfully compete in New Iberia much longer, for he began to shift his emphasis to Lafayette Parish, an area in which Great Southern had no interest until February, 1896.<sup>18</sup> Although by 1897 Great Southern had become the top telephone company in Iberia Parish, Teche and Vermilion remained dominant in Lafayette Parish until the turn of the century.<sup>19</sup>

On March 4, 1898, an event occurred which virtually assured the defeat of Hogsett. On this date, the Great Southern Telephone Company was absorbed by the Cumberland Telephone Company, which was controlled by American Telephone and Telegraph (the Bell System). Great Southern transferred 9,458½ shares of stock to Cumberland on a two-for-one basis. Cumberland assumed control over the Great Southern exchanges in all the larger cities of Mississippi, and the Louisiana cities of New Orleans, Baton Rouge, Donaldsonville, Franklin, Lake Charles, Monroe, Plaquemine, Shreveport, Lafayette, and New Iberia.<sup>20</sup> Cumberland was headquartered in Henderson, Kentucky, and was in business

11. Assessment Roll, Iberia Parish, 1890, p. 7. Hogsett is listed as owning "18 horses, 6 wagons, 8 buggies." This indicates that he ran a livery stable.

12. Assessment Roll, Iberia Parish, 1891, p. 8.

13. Police Jury Proceedings, Iberia Parish, Book I, p. 251.

14. Assessment Roll, 1893, Iberia Parish, p. 8.

15. Acts of Incorporation, town of Lafayette, p. 40. The date is listed as May 8, 1893, but this is an obvious error. It could only be 1893; Assessment Roll, 1893, Lafayette Parish, pp. 180, 185.

16. From a three-ring notebook found at the New Iberia office similar to the one found in Lafayette. It also does not have numbered pages. Hereafter cited as Exchange History, New Iberia office.

17. Assessment Roll, 1896, Iberia Parish, p. 132.

18. Acts of Incorporation, pp. 70-72. The Great Southern franchise was granted on February 24, 1896.

19. Assessment Roll, 1897, 1898, 1900, Lafayette Parish.

20. Exchange History, Lafayette office.

as far north as Illinois and Indiana. Cumberland, however, was as financially insecure as most early telephone companies. When James E. Caldwell became president in 1890, he noted that the company had "a very large indebtedness," and that the company needed a note for \$5,000.00 to meet the next payroll. A. T. & T. began buying stock in the company, and, eventually, obtained controlling interest.

At any rate, the Cumberland Company began to open exchanges in other Acadiana towns and to challenge Teche and Vermilion's supremacy in Lafayette Parish. By 1902, Cumberland had opened exchanges in Abbeville, Jeanerette, Morgan City, Houma, St. Martinville, and Crowley.<sup>22</sup> In Lafayette, the company moved into the second floor of the Lafayette Hardware building at the corner of Buchanan and Vermilion streets. Lafayette's first exchange was opened here (Hogsett's company never opened a separate exchange in Lafayette).<sup>23</sup> The Lafayette exchange was standardized in 1902.

Mr. Hogsett faced the inevitable, and early in 1902 he sold his company to an Abbeville-based firm which called itself the Louisiana and Texas Long Distance Telephone Company.<sup>24</sup> It must have been disheartening for Hogsett, who had pioneered the telephone in Acadiana and who fought against larger companies for over ten years only to lose his business and undoubtedly a good deal of money.

It is most surprising that Hogsett was able to find a buyer for his company. Who would be interested in taking over a company that had to compete against Cumberland? The Louisiana and Texas Long Distance Telephone Company lasted for only a few months, then they sold the system to the People's Independent Telephone Company based back in New Iberia.<sup>25</sup> The struggle was futile, though. In 1904, People's abandoned all operations in Lafayette Parish and by 1906, the company had but twenty miles of poles left, all in Iberia Parish (in 1901, Teche and Vermilion had 31 miles in Iberia and 45 miles in Lafayette).<sup>26</sup> Finally, on April 16, 1906, Cumberland purchased what was left of the People's Independent Telephone Company for \$3,750.00.<sup>27</sup> To celebrate the victory, the Cumberland Company had the entire New Iberia plant rebuilt in June, 1906. Never again would anyone challenge the Cumberland Company; they had won the struggle for New Iberia and fast-growing Lafayette.

Let us now examine the telephone system itself in the early years. The customers did not have touch-tone phones capable of calling any point in the world in those days. In 1905, Lafayette customers could call to a maximum distance of about one thousand miles, but to call even this far required a considerable amount of time.<sup>28</sup> Distance was gradually increased year after year, but it was not until January 25, 1915, that the first transcontinental line was opened.<sup>29</sup> Until then, the Rocky Mountains had isolated Westerners from the rest of the nation.

How did the early customer place his call? The 1905 Lafayette telephone directory (Cumberland Company) gives the following instructions:

20. Exchange History, Lafayette Office.

21. History of Southern Bell Telephone and Telegraph Company, prepared in 1908, no author or publisher mentioned. Found in the Lafayette office of the telephone company.

22. Exchange History, New Iberia office.

23. Interview with Mrs. Maxine Arceneaux, conducted November 5, 1977 in Rayns, La. Hereafter cited as the "Arceneaux interview."

24. Assessment Roll, 1902, Lafayette Parish, p. 174.

25. Assessment Roll, 1902, Iberia Parish, p. 179. The name "Louisiana and Texas Long Distance Telephone Company" is scratched out and "People's Independent Telephone Company" is inserted.

26. Exchange History, Lafayette office; Assessment Roll, 1906, Iberia Parish, p. 192.

27. Exchange History, New Iberia office.

28. Cumberland Telephone Company, Lafayette Directory, October 15, 1906 edition, p. 16. Published by the Lafayette Advertiser.

29. Events in Telephone History, p. 20.

The careful observance of the following will aid materially in securing good service: **CALL BY NUMBER ONLY!** To call the central office give the crank one sharp turn; then take the hand telephone from the hook, place firmly against the ear and listen for the operator who will answer. Give the operator the number of the party with whom you wish to communicate, and the operator will at once make the call for you, or report that the line called is in use.

After getting the party called for and finishing the conversation, return the hand telephone to the hook, giving the bell one turn to notify the operator that you have finished your conversation. Answer your call promptly. It is impossible to give quick service unless this is done.<sup>30</sup>

Despite the above instructions and despite warnings every few pages in the directory that "The importance of giving the crank a sharp turn when through talking cannot be overemphasized" the customer would frequently not ring off and the lines would be tied up for hours.<sup>31</sup> The procedure was a bit different for long distance calls:

To make a long distance call, signal the operator in the usual manner and ask for 'Long Distance.' The following example shows the proper manner in which to give the call to the long distance operator: "This is Main-one-two-three, Mr. Jones, calling Mr. Smith, Madison-eight-seven-six, Washington D. C." The operator will call you when she gets your party.<sup>32</sup>

In the early years, it took a while for the operator to call back with the long distance connection. Nevertheless, people must have been quite excited when making their first calls. It must have seemed like a miracle to talk to someone one thousand miles away at the time, but it is difficult for a 1978 man to appreciate this.

Unlike today, not everyone had a telephone in his home or business (299 Cumberland telephones in Lafayette in 1905).<sup>33</sup> What would a subscriber do if he needed to contact someone without a telephone? The telephone could possibly still help: "At caller's risk and cost, caller can secure a messenger to have the party called come to a pay station."<sup>34</sup> The company would dispatch a messenger boy on a bicycle to deliver the message.<sup>35</sup>

In an attempt to encourage more people to obtain their own telephone, the Cumberland Company limited use of a particular phone to "the subscriber, his family, or employee in his interest."<sup>36</sup> If a friend or neighbor asked to use the phone, the subscriber was ordered to "refer him to the nearest pay station."<sup>37</sup> The penalty for violation of this rule was "removal of phone."<sup>38</sup> It is not known how well this prohibition was enforced (probably not at all).

The following instruction was another that was not obeyed by the customers: "In answering a call, do not say 'Hello!' State your name or number."<sup>39</sup> Without a doubt, the

30. Cumberland Telephone Company, Lafayette Directory, April 1905 edition, inside front cover.

31. Cumberland Telephone Company, Lafayette Directory, July 1905 edition, many warnings throughout the book; Interview with Mr. & Mrs. E. K. Jones on October 7, 1977, in Lafayette, La. Hereafter cited as "Jones interview."

32. Cumberland Telephone Company, Lafayette Directory, May 1, 1914, edition, p. 4.

33. Exchange History Lafayette office.

34. Cumberland Telephone Company, Lafayette Directory, May 1, 1914, edition, p. 5.

35. Jones interview.

36. Cumberland Telephone Company, Lafayette Directory, May 1, 1914, edition, p. 5.

37. *Ibid.*

38. *Ibid.*

39. *Ibid.*, p. 2.

attempt to stop phone users from saying "Hello!" must rank as one of the telephone company's greatest failures. Why was the company against the uttering of "Hello"? They felt it was a complete waste of time.<sup>40</sup> The system had a limited capacity in these years and the company made every effort to encourage customers to keep calls as short as possible.

There are many examples of company rules which did not meet with public acceptance, not all of which can be mentioned here. Other examples include the exhortation, "Telephone numbers should not be published on stationery, in advertisements, on wagons, etc., but rather the phrase 'Bell Telephone Connections' should be used."<sup>41</sup> Also, the company urged all users to "Call by number," so the operator would not have to look up the number.<sup>42</sup> Most experienced operators were not bothered when a customer would simply say, "Connect me with Mr. Jones," because they had all the common numbers memorized.<sup>43</sup>

Somehow, somehow, despite all the flagrant violations of all these important rules, the telephone system continued to grow and prosper. A number of these foolish-sounding rules are officially still in existence.

For the first thirty years of its tenure in Lafayette, the telephone company was headquartered in the second story of the Lafayette Hardware store at the corner of Vermillion and Buchanan streets (this old wooden building still stands). When the company moved in in 1898, only 72 subscribers were on the line. In 1928, just before operations were moved to a new building on Buchanan street a few blocks away, the attic was bustling with calls from over 1,600 customers.<sup>44</sup> The operators who worked there recall their experience with a mixture of pleasure and pathos. Mrs. Maxine Arceneaux quit school, lied about her age, and began working as an operator in 1913 (she was sixteen; the company would not hire anyone under eighteen). She became chief operator in 1921. Mrs. Mabel Jones was seventeen when she started out in 1926. These ladies have provided us with a detailed look at what it was like in the old attic.<sup>45</sup>

Unlike today's elaborate on-the-job training systems, in the hardware-store era the operators were expected to learn by working without pay for three to six months. The newcomers would fill-in for sick regulars during this period, and if proved competent, they would be hired when an opening came up. Maxine Arceneaux's starting salary in 1913 was \$22.50 a month for five hours of work a day, seven days a week (except for two Sundays off a month). Thirteen years later, Mabel Jones was hired to work eight hours a day, six days a week, for \$8.00 a week. This was considered good pay for a woman in that time.

To get to work, the operators would climb up a long, dark staircase on the Buchanan street side of the building. This tended to terrify the night operators, all of whom were young women. "We always wondered if someone was hiding at the bottom," remarked Mrs. Jones.

At the top of the staircase was the chief operator's desk, with the local switchboards to her left, and the long distance switchboards to her rear. During peak hours, three operators would work the local boards and two, the long distance. Late at night, the volume of calls slackened, and from 9:00 p.m. to 6:00 a.m., two women would run the entire exchange.

40. Arceneaux interview.

41. Cumberland Telephone Company, Lafayette Directory, May 1, 1914, edition, p. 2.

42. Cumberland Telephone Company, Lafayette Directory, April 1905, with the directive given throughout the book.

43. Jones interview.

44. Exchange History, Lafayette office.

45. The following section is based entirely on the Jones and Arceneaux interviews. Only the exchange was located in the attic by 1913; the business office was across Vermillion Street in a small wooden building, where the Donlon Realty office stands today. In the first years of the company, even the business office was in the attic.

At least one of the two was supposed to stay on duty at all times, but the other was permitted to catch a few hours of sleep. It depended on the amount of business: sometimes there would not be a single call, but other times both ladies would be kept busy all through the night.

The roof rafters were exposed over most of the office, which left the room highly susceptible to the Louisiana weather. In the summer, the large front and side windows were opened and this, along with two fans, provided ventilation. In winter, heat was provided by a potbelly stove, but the well-dressed operators looked at the stove with considerable consternation. More than once, the stove pipe to the roof became clogged, filling the office with smoke and soiling the clothes of the operators. Finally, one memorable New Year's Eve, as the women worked in their best dresses so they could go straight to a party after work, the entire stove pipe broke off. The operators may have been late to the party, but the exchange did not shut down, not even for a minute.

The switchboards worked by these women were on what was known as the "magneto" system. Every customer's telephone had a crank connected to a magneto inside his telephone box. When cranked, the magneto (a miniature electric generator) would produce an electric current which would cause a small flag to drop on the switchboard. The operator had a line with two plugs on the end, and when she noticed the drop of the flag, she would insert one of the plugs into the calling party's jack, ask "Number, please?", and then insert the plug into the jack of the party being called. She would then pull a bell lever which caused the phone of the party being called to ring. Most telephones in these days were four-party lines (with some rural eight-party lines), which meant that two phones would ring at the same time. To distinguish, the operator would use two short rings for one party, and one long ring for the other.

As with any business, some customers were never satisfied with the service. If an operator took a long time to answer, some customers would become quite vocal. Mabel Jones remembers one lady in particular who would always respond to the query "Number, please?" with, "What have you been doing, sleeping on the board?" The operators had retaliatory tactics for overly obnoxious customers, though. If a customer launched into a wild tirade, the operator would pull the bell lever and "ring her head off." The mouthpiece was connected to the telephone right next to the bell, so this treatment must have been unpleasant. Even more drastic was the bubble-gum trick. If an operator became totally exasperated with a customer, she would affix a piece of bubble gum to the customer's flag, which would prevent it from falling. Thus, the customer could not make any calls.

If all this seems somewhat unprofessional, it should be remembered that the operators were young, curious women in the time of the "Roaring Twenties." The company had a number of strict rules to discourage such behavior. Operators were forbidden to eat, drink, chew gum, or talk to the other operators. These rules were hard to enforce, though, especially on weekends when the chief operator was not around. Once there was an operator who, confident that the chief operator was nowhere near, dared to eat an ice cream cone while on duty. Suddenly, she heard the chief coming up the stairs. What to do? She decided to open the switchboard, place the ice cream inside, and pray that her boss would not stay long (but she did). No one knows what were the consequences.

The harried chief operator had a busy time of things. She usually did not have to work a switchboard, but instead spent most of the time at her desk making out the work schedule, handling customer complaints, and sorting out the tickets for long distance calls, which she then sent to the New Orleans office. Her most important task, though, was keeping the operators from misbehaving. When an operator would pull one of the above pranks on a customer, the chief would run over to the switchboards and yell, "All right. Who did it?"



Needless to say, none of the women would confess, and they all observed a code of silence, which meant no woman would turn in another. The women made life most interesting for their chief.

Although some of the operators may have acted immaturely, the phone company itself was growing up. On January 1, 1913, Cumberland Telephone Company officially merged with Southern Bell, though Cumberland kept a separate identity until 1925 (A. T. & T. had controlling interest in Cumberland long before the merger.)<sup>46</sup> Southern Bell, founded in 1880, operated in the southeast corner of the nation. With the merger, the company employed 10,000 people and serviced 338,000 telephones. As mentioned earlier, the trans-continental link was completed in 1915, and the phone system was now nationwide.

The year 1915 is significant in Lafayette telephone history for another reason. In this year, Frank A. Baranco became manager of the Lafayette office, and he would hold the reigns of control for over thirty years.<sup>47</sup> Before Baranco, the manager would only stay for a short time.<sup>48</sup> M. F. Thomas is the earliest known Lafayette manager, but whether he was the first manager is not known.<sup>49</sup> T. M. Watts took over in 1906, but by 1908, he was replaced by T. Barton Baird. A year later, L. B. Samuels took over in place of Baird. By 1914, L. S. Melton had succeeded Samuels.<sup>50</sup> All of these men were brought to Lafayette from out of town and were housed in the same company apartment. Thomas, Watts, Baird, Samuels, and Melton all left Lafayette when their term was over, but Baranco stayed the rest of his life.<sup>51</sup> His last title was group manager; he retired from the company on December 13, 1947.

The United States became involved in World War I shortly after Baranco had settled into his Vermilion Street office. In 1918, the threat of a telegraph workers' strike made government leaders worry about disruptions to important wartime communications. To remedy any possible difficulties, Louisiana Congressman James H. Aswell introduced a bill empowering President Woodrow Wilson to take control of all "electrical communications systems," including the telephone (although there was no possibility of a telephone strike.)<sup>52</sup> The bill passed, and the telephone and telegraph systems were taken over by the government as of midnight on July 31, 1918.<sup>53</sup> Postmaster General Albert Sidney Burleson, a long-time advocate of government control, was put in charge of both systems.<sup>54</sup>

According to J. Epps Brown, president of Cumberland Telephone Company at the time, the employees were upset by the takeover; "When the government took possession of the property, they were bewildered and dismayed. None knew what the future held for them."<sup>55</sup> In Lafayette, however, the employees hardly realized there had been a change.<sup>56</sup> All employees kept the same positions and salaries, and it was business as usual. In fact, just three days after the takeover, Manager Baranco announced that a large quantity of telephone material had been received "for improving the facilities in Lafayette."<sup>57</sup> At any rate, the

46. *History of Southern Bell Telephone and Telegraph Company*, p. 14.

47. Arceneaux interview.

48. Unfortunately, the situation is unclear because no telephone directories before 1905 or from 1910 to 1913 have survived.

49. *Cumberland Telephone Directory*, April 1905, edition, front cover.

50. *Ibid.*, October 1908 edition, front cover, *ibid.*, February 1908 edition, front cover; *ibid.*, March 1909 edition, front cover, *ibid.*, May 1, 1914 edition, p. 1.

51. Baranco died on August 8, 1965; his wife still lives in Lafayette.

52. *New York Times*, July 2, 1918, p. 1.

53. *Ibid.*, July 24, 1918, p. 1.

54. J. Epps Brown, *Facts of the Telephone Situation in Louisiana*, published by the Cumberland Telephone Company, 1920.

55. *Ibid.*

56. Arceneaux interview.

57. *Lafayette Advertiser*, August 3, 1918, p. 1.

system was returned to private ownership on August 1, 1919, much to the chagrin of Burleson, who had hoped for permanent government nationalization.<sup>58</sup>

In May of 1928, an era came to an end when the telephone company moved out of the Lafayette Hardware Store attic and into a new, two-story brick building at the corner of Central and Buchanan streets; a building the company could call its own.

Work had started on the new building in 1927, but the foundation collapsed after a storm and this caused a considerable delay. When the building was finally completed, the company held a public ceremony to mark the occasion. With the mayor and other dignitaries in attendance, Baranco threw the cut-over switch and the company moved into the modern age.<sup>59</sup>

The cut-over was more than just a switch into a new building. It was a switch to a completely new system, the "common battery" system. Common battery had replaced the magneto in some cities as early as 1900, but the new system did not arrive in Lafayette until the move. Common battery ended the need for customers to turn cranks and for operators to watch flags drop. Now, simply lifting the receiver off the hook of a telephone would cause a light to come on at the company switchboard. When the operator noticed the light, she would plug in, just as with the old system. All telephones in the town were supplied power by a common battery, unlike the old system in which each telephone had its own magneto for its source of power. Common battery was more efficient than magneto, as it meant faster connections and required less maintenance.<sup>60</sup>

The building at the corner of Central and Buchanan streets today looks like a gigantic jigsaw puzzle. Since 1928, the original building has had a third story added, an annex added, another annex added, and a huge microwave tower added. The tower perhaps best symbolizes the company's rise to glory after the years in the hardware store attic, as it glistens in the sun and rivals the First National Bank Building for preeminence over the Lafayette skyline. The company also has a modern business office on Jefferson Street and other offices in the adjacent American Bank Building at the corner of Jefferson and Lee streets.

The big boom came after World War II, as the number of telephones in Lafayette more than tripled between 1945 and 1950.<sup>61</sup> In 1952, the dial system came to town and the sound of "Number, please?" became a memory.<sup>62</sup> The microwave tower greatly increased the capacity for handling long-distance calls. When Frank Baranco retired, he must have smiled with pride. The telephone had become an American institution and his company had become a giant.

The story of the telephone in Acadiana cannot be considered complete without some mention of the area's many independent companies that have survived and continue to grow. Breaux Bridge, Cecelia, Ville Platte, Kaplan, and Delcambre are all served by companies which are not a part of the Bell System. Nevertheless, these communities are all provided service that is second to none, and the telephone customers are quite satisfied.

The first era of the independent company began in 1893, when Alexander Graham Bell's patents expired.<sup>63</sup> In larger cities, direct competition from well-financed independents caused numerous problems. Customers often were forced to subscribe to two or more different companies in order to have complete telephone service. As seen in the Lafayette and New

58. *New York Times*, July 31, 1919, p. 20; *ibid.*, July 3, 1918, p. 1.

59. Arceneaux interview.

60. Jones interview.

61. Exchange History, Lafayette office. There were 4,666 telephones in Lafayette in 1945, and 17,875 in 1950.

62. Southern Bell, Lafayette Directory, June 1951 ed., p. 4.

63. Events in Telephone History, p. 14.

Iberia examples, in smaller towns the independents would often arrive first on the scene. Eventually, most of the independents either sold out to Bell or went bankrupt, and the first era came to a close.

The 1930s and '40s gave rise to the second era of the independents, as new entrepreneurs moved to fill a vacuum in small, rural communities. The telephone had come into common use by this time, and the new independent operators realized that a well-run system in even the tiniest community could turn a profit.

Such was the case in Delcambre after World War II. A man named Lane LeBlanc had learned something about electronics during his service in the armed forces and had returned home to open an electrical repairs shop.<sup>64</sup> In 1947, aware of the fact that Delcambre had but one eight-party telephone line, he decided to find out how difficult it would be to form a company of his own. He purchased a book on telephone theory, studied it, and decided that he could handle the job. LeBlanc secured an eighty-five magneto switchboard and six hundred reels of field wire from U. S. Army surplus materials.<sup>65</sup> The Delcambre Telephone Company had come into being.

Automatic Electric became the supplier for the new company. Much to LeBlanc's chagrin, he discovered that they could only provide him with common battery telephones, which were incompatible with the surplus magneto board. Undaunted, he went to work and made the extensive modifications needed to convert the switchboard to common battery. Then it was on to outside work. "Telephone company" and "poles" go hand-in-hand, so LeBlanc stuffed the poles into the trunk of his car (he did not have a truck), drove where needed, and personally erected the poles.

Finally, everything was in place. LeBlanc hired Dora Jane Boudreaux as operator and, at 5:10 p.m. on July 14, 1948, Father Raphael Gauthier blessed the exchange and the system was opened to serve the public.<sup>66</sup> A short time later, Mrs. Lloyd Boudin was added to the staff as night operator.

The telephone-hungry populace of Delcambre kept LeBlanc and his operators hard at work, and after only six months in operation, the eighty-five line surplus board was at maximum capacity.<sup>67</sup> A new two-position magneto board was purchased from Bell and the company expanded its operations. LeBlanc now employed three operators, one plant man, and one office clerk.<sup>68</sup>

Mrs. Boudin, who is now office manager of the company, remembers the early years well.<sup>69</sup> As night operator, she worked from 6:00 p.m. to 7:00 a.m., six days a week, at a salary of \$15.00 per week. She was the only operator on duty in the wee hours of the morning, but she was permitted to sleep part of the time if there was no business. An alarm system was devised to awaken her whenever someone would attempt to place a call.

The Delcambre Telephone Company was so well received by the populace, that by 1954, LeBlanc was ready to consider an attempt to convert his system from common battery to dial.<sup>70</sup> A loan from the Rural Electrification Authority (R. E. A.) helped with the funding for

64. Interview with Mrs. Lloyd Boudin, conducted September 22, 1977, in Delcambre, La. Hereafter cited as the "Boudin interview."

65. Al and Louise Cobb, "Louisiana's Most Versatile and Interesting Telephone Man," an article on Lane LeBlanc in the Louisiana Telephone Association Bulletin Number 124 (September 4, 1967, Jena, La.), p. 2.

66. Untitled ledger, found at Delcambre Telephone Company office.

67. Cobb, p. 2.

68. Ibid.

69. Following paragraph entirely from Boudin interview.

70. Boudin interview.

this endeavor. To cut down on the expenses, LeBlanc personally installed dials on the old common battery phones, eliminating the need to buy all-new telephones. This entire project was an ambitious venture for such a young, small company, but it came to a successful conclusion on June 15, 1956, as the switch was pulled for cut-over to dial. Three hundred ninety-eight telephones were on the line at cut-over. All were now served by a system as modern as the ones in the largest cities.

Delcambre's claim to fame is its title of "Shrimp Capital of the World," and LeBlanc did not forget the shrimp fleets when planning his telephone company. He began investigating the possibility of providing ship-to-shore service as early as 1949, and the system went into operation on May 2, 1960.<sup>71</sup> His is the only independent telephone company serving the Gulf Coast with ship-to-shore service. Boaters can place telephone calls to anyone on land and persons using land telephones can call any ship that is within range (and has its radio turned on). LeBlanc built the switchboards for the ship-to-shore service himself and they are still in use to this day. Over 3,500 vessels are served by the Delcambre Company.

The Delcambre Telephone Company has always been housed at 104 North Corner Street, in a building shared with another of LeBlanc's businesses. A new building on Main Street was recently completed for the company's maintenance department. Unlike the early days when LeBlanc's car was the only company vehicle, today the company has trucks to handle any problems incurred by the 1,126 customers.<sup>72</sup> Lane LeBlanc is a busy but happy man. He has two six-line telephones on his desk and it is said that "he can talk out of both sides of his mouth—you may find him with a handset in each ear, speaking English into one handset out of one side of his mouth and French from the other side into the other handset."<sup>73</sup> The future is bright for his company.

The telephone has been in Louisiana for more than one hundred years, and the only thing that had not changed until just recently is the nickel call from a pay station. By the time another one hundred years have passed, it will be hard to believe that the telephone company was at one time headquartered in the attic of a hardware store. Technical innovations continue to advance the state of the art each day.

Recent developments include the Touch-Tone phones, which are rapidly replacing the old dial phones in Lafayette and which will before too much longer spread to other parts of Acadiana. Also new are the WATS (Wide Area Telephone Service) lines, the mobile telephones (for automobiles), and communications satellites (which have made it possible to call virtually anywhere in the world). The Dataphone service has made the telephone another keyboard for a computer, capable of sending or receiving data, including diagrams. Doctors can now read electrocardiograms sent over their telephone lines and businessmen can use the Transaction Telephone to verify credit cards and checks.<sup>74</sup>

What is left for the future? The picture telephone is certainly not beyond the technical capacity of the Bell engineers, though its development has been slower than expected. Another hope for the future is the possible replacement of heavy wires and cables with "lightguides." Beams of light can carry telephone signals and soon light from lasers and light-emitting diodes will be carried along "hair-thin and flexible" glass fibers which, when packed in a small cable, will be capable of handling thousands of telephone conversations.<sup>75</sup>

71. From the untitled ledger.

72. Boudin interview.

73. Cobb, p. 3.

74. *Communicating and the Telephone*, p. 20; "Touch-Tone" and "Dataphone" are registered Southern Bell trademarks.

75. *Communicating and the Telephone*, p. 20.

The future of the entire telecommunications industry will indeed be exciting, both for Bell System affiliates and for the independent operators. With the increasing prominence of Acadiana due to the oil industry, the area is sure to be in the forefront when new advances are ready for marketing. Men like R. F. Hogsett, Frank A. Baranco, and Lane LeBlanc have brought Acadiana to a high level of industry-wide respect.

## GROWTH OF THE TELEPHONE

	Lafayette	Louisiana
1900	166	9,573
1905	299	23,984
1910	544	33,660
1915	660	48,631
1920	886	68,294
1925	1,262	108,461
1930	2,002	143,326
1935	1,850	133,689
1940	3,249	198,075
1945	4,666	277,015
1950	17,875	498,806
1955	22,800	709,765
1960	28,881	
1962	36,027	
1969	52,341	

## TELEPHONE COMPANY MANAGERS IN LAFAYETTE

	Local Manager	District Manager
*1905	M. F. Thomas	
1906	T. M. Watts	
1908	T. Barton Baird	
1909	L. B. Samuels	
**1914	L. S. Melton	
1915	Frank A. Baranco	
***1947		Camille F. Bodin (1947-1958)
1951	J. P. Harrison	
1952	T. Z. Green	
1955	Paul L. Miramon, Jr.	
1958	M. M. Buchanan	Joseph R. Oelkers, Jr. (1958-present)
1959	Everett Hathorn	
1961	J. H. Yates	
1962	Bob Davenport	
1964	Richard R. Baron	
1967- to present	M. P. Guirovich	

\*First known year in office.

\*\*No information from 1910-13 is available.

\*\*\*Since 1932, Bodin had been serving as manager of the Baton Rouge District, which included Lafayette. When Barenco retired in 1947, the Lafayette District was created, and Bodin was transferred to Lafayette to head the new district. No new local manager was appointed until 1951.

Source: Telephone directories of each year.

The author wishes to thank Mrs. Lloyd Boudin, Mrs. Maxine Arcanneaux, Mr. and Mrs. E. K. Jones, Mr. Bob Adams, Mr. Chris Dely, Mrs. Cheryl Broussard, Mr. Merk Kelther, and Miss Cindy Thibodeaux, without whose help this paper would not be possible.



*Segura Plantation Home—Circa 1815*

## THE SEGURA FAMILY 1779 TO THE PRESENT

*By Pearl Mary Segura*

(Continued from Vol. XIII, No. 3)

- (3) Joseph Sidney Segura, Sr.
  - b. November 1, 1883 (Abbeville ch.: V. 5, p. 33)
  - m. Celestine Gutierrez April 7, 1904  
born, March 1, 1883, died, March 24 1959
  - d. January 27, 1948

Children:

- (a) Marie Olga Segura
  - b. April 1905
  - d. May 1, 1905 at age of 1 month

- (b) William Aubion (St. Aubin) Segura
  - b. March 1, 1907
  - m. Doris Gooch
  - d. March 1, 1971

Children:

- 11. William Gooch Segura
  - b. November 22, 1930
  - m. Gloria Leblanc July 12, 1952
  - born June 22, 1933

Children:

- aa. Michelle Segura
  - b. December 2, 1954
  - m. Dennis Sheehan
- bb. Valencia Segura
  - b. January 1956
  - d. January 1956
- cc. Felicia Segura
  - b. September 16, 1958
- dd. Nicole Segura
  - b. June 26, 1960
- ee. William Gooch Segura, II
  - b. September 22, 1964
- ff. Adiann Segura
  - b. September 28, 1966

Children:

- 22. Patricia Doria Segura
  - b. June 3, 1932
- 33. Michael Gerard Segura
  - b. March 30, 1936
  - m. Loretta Guidroz, born May 24, 1936

Children:

- aa. Clement Michael Segura
  - b. April 28, 1960
- bb. Mark Andrew Segura
  - b. November 4, 1961
- cc. John William Segura
  - b. December 12, 1962
- dd. Anne Cecilia Segura
  - b. November 24, 1970



44. Christopher Richard Segura  
b. December 6, 1942  
m. Patricia Joyce Allison

Children:

- aa. Elizabeth Segura  
b. June 12, 1968

- (c) Pearl Mary Segura  
b. June 12, 1909  
(d) Libby Marie Segura  
b. July 25, 1911  
(e) Joseph Sidney Segura, Jr.  
b. November 25, 1917  
m. Mae Hilliard

Children:

11. Joseph Sidney Segura, III  
b. May 11, 1957  
22. John Clint Segura  
b. July 3, 1958  
33. Timothy Patrick Segura  
b. May 27, 1959  
44. Suzanne Celestine Segura  
b. July 9, 1960  
55. Mary Elizabeth Segura  
b. January 19, 1962

- (f) Joseph James Segura, Sr..  
b. November 26, 1923  
m. Norma Lee Broussard, August 7,  
1948, born, December 21, 1927

Children:

11. Gerald James Segura  
b. June 6, 1949  
22. Joseph James Segura, Jr.  
b. October 23, 1950  
33. Stephanie Lee Segura  
b. June 27, 1970

- (4) Marie Dora Segura  
b. April 11, 1885 (Abbeville ch.: V. 5, p. 94)  
m. Odin Guidry

## Children:

- (a) Lawrence Guidry  
Lived a few months
- (b) Alfred Guidry  
Lived a few days
- (c) Infant  
Died shortly after birth
- (d) Gracie Guidry  
Died at the age of 10
- (e) Jeanette Guidry  
m. Sinclair Jones

## Children:

- 11. Theresa Jones  
m. Kermit Broussard

## Children:

- aa. Romona Broussard
- bb. Rebecca Broussard

- 22. Boyd Jones  
m. Jerry Menard
- 33. Sue Ann Jones  
m. Nolan Colombe
- 44. Peter Jones
- 55. Thomas Jones
- 66. Philip Jones

## (f) Roy Guidry

- (5) Marie Eulah Segura  
b. August 4, 1886 (Abbeville ch.: V. 5, p. 152)  
m. Gilbert Numa Guidry

## Children:

- (a) Verna Marie Guidry  
b. December 8, 1905  
m. (1) Charles M. Moore

## Children:

- 11. Joy Theresa  
m. (1) William Odea

## Children:

- aa. Anita Louise Odea
- m. (1) Thomas Dupry

## Children:

- (11) Chris Dupry
- (22) Joy Dupry

- m. (1) Jack Gotto
- m. (2) Raymond Delino

## Children:

- aa. Carolyn Delino
- bb. Christine Delino
- cc. Clair Delino
- dd. Charles Delino
- ee. Jody Delino

- m.(2) J. Rodney Quebedeaux

- (b) Dewey Joseph Guidry
- b. March 10, 1907
- m. Catherine Ackley

## Children:

- 11. Dewey Guidry, Jr.
- m. Carolyn Nedham

## Children:

- aa. Kathryn Guidry (twin)
- bb. Kathleen Guidry (twin)
- cc. Dewey Guidry, III
- dd. Carolyn Guidry
- ee. Lois Guidry
- ff. William Guidry

- 22. Gilbert Guidry
- m. Catherine Ann Devlin

## Children:

- aa. William Guidry
- bb. Susan Guidry
- cc. Mary Ann Guidry
- dd. Kathryn Guidry
- ee. Francis Guidry
- ff. Eileen Guidry
- gg. Kevin Guidry

33. Ann Guidry  
m. (1) Jack Anglin, Sr.

Children:

- aa. Jack Anglin, Jr.
- bb. Linda Anglin
- cc. Michael Anglin
- dd. Clifford Anglin
- ee. Robert Anglin

- m. (2) Robert Moore

44. Judy Guidry  
m. Pete Yecco

Children:

- aa. Albert Yecco
- bb. Mark Yecco
- cc. Paul Yecco

55. Lois Guidry  
m. Robert Shields

Children

- aa. Danny Shields
- bb. Kim Shields
- cc. Chris Shields
- dd. Brien Shields
- ee. Bernice Shields
- ff. Judy Shields
- gg. Colleen Shields

- (c) Jesse Joseph Guidry  
b. September 21, 1908  
m. Marguerite Klotz  
d. January 30, 1978  
(d) Velma Marie Guidry  
b. September 11, 1909  
m. Alvin Roy Beauxis

Children:

11. Gaynel Beauxis  
m. Floyd Fleming

## ST. MARTIN OF TOURS

The first Catholic church of which there is any record in Southwest Louisiana is St. Martin de Tours at the Poste des Attakapas—St. Martinville today. This church was built in 1765 by Father Jean de Civray, a French Capuchin, who was sent there to minister to the Acadian exiles.

Little has been recorded concerning church history except through memorials such as the monument erected in 1888 for Father A. M. Jan, rector of the church parish from 1851 to 1887 and "The Legend of the Cloack," depicted in the painting above the main altar. This "Legend of the Cloack," the story of Martin of Tours, the patron saint, is related thus:

In Martin's early years, according to church records, his father, a military tribune, was stationed in Pavia, Italy, and he took his young son with him.

When he reached the age of adolescence, according to Roman recruiting laws, he was drafted into the army. Christianity at that time was making a great impression on the troops because of the conversion of Emperor Constantine, so, as the record puts it, Martin "was touched by grace at an early age."



A. M. JAN *Native of Pontivy, Gallia, 1802-1887*



*Father Marcel Borella's hope and dream. . .*



*At the end of the long aisle . . . "The Legend of the Cloack."*



*From above the faithful . . . the Word of God.*

His regiment was sent to Amiens in Gaul, and this town became the scene of the celebrated legend of the "Cloack."

At the gate of the city one bitterly cold day, Martin met a shivering and half naked beggar. Moved by his compassion, he divided his coat into two parts and gave one half to the poor individual.

The part kept by St. Martin became the famous relic preserved in the oratory of the Frankish kings under the name of "St. Martin's Cloack."\*

Tradition has it that this oil painting, done at the request of Father Marcel Borella was done by Jean Francois Marie Mouchet, a French artist, in St. Martinville between 1830 and 1840. Father Borella wanted to use it in a brick church he planned to build. He died, however, before achieving his goal, but he left a large amount of money with which the new church was subsequently built.

*\*Taken from Teche News, St. Martinville, La.,  
November 12, 1948*





*... in remote corners ... the confessionals.*



*Pews are free, but doors remain.*



*In love and peace . . . Mother and Child look upon the hopeful. On either side of the main entrance . . .*



*Jesus is stripped of The Robe.  
Louis IX and Jeanne d'Arc face each other.*



## LIST OF ACADIANS IMPRISONED BY COLONEL WINSLOW AT GRAND PRE

*Contributed by  
Grover Rees*

The following clipping is from an article by Leander D'Entremont which appeared in The Halifax Chronicle-Halifax Daily Star of August 19, 1930 while a delegation of Louisiana Acadians was visiting Nova Scotia. The first part of the article states that after the inhabitants of Grand Pre, Minas Bay, Canard River and adjoining districts had been assembled at the Grand Pre church and there declared prisoners, Colonel John Winslow read to them the decision of his King dated September 5, 1755 to confiscate their lands and to deport them to other English colonies.

### NAMES OF THOSE WHO WERE DETAINED

Jean Baxirles Diagree  
Oliver Aucoin  
Pierre Melanson  
Claud Aucoine  
Pierre Terriot  
Charles A. Claud Terriot  
Pierre Leclane  
Pierre Landry  
Joseph Granger  
Francois Granger  
Joseph Granger  
Francis Granger  
Pierre Leblanc  
Charles Terriott  
Jean Batiste Leblanc  
Norez Michell Boudro  
Felix Leuron  
Pierre Leblanc  
Jean Batiste Commo  
Alexxis Commo  
Joseph Boudro  
Simon Commo  
Cherussin Braux  
Joseph Semer  
Renez Ancoine

Alexandre Landry  
Pierre Landry  
Jean a Pierre Landry  
Antoine Landry apsen  
Janis Terriot  
Suprien Terriot  
Charles Daigre  
Antoine Landry  
Rener Granger  
Jean Granger  
Msemine Granger  
Charles Granger  
Pierre Jean Leblanc  
Jean a Pierre Ancoine  
Germain Terriott  
Joseph Trauhase  
Pierre Terriote  
Joseph Commo  
Etteeme Commo  
Jeanmer Landry  
Renez Richard  
Norez Commo  
Joseph Diron  
Charles Ancoine  
Michelle Bourgn

Antoine Vinsan  
Baptiste Sapin  
Charles Landry  
Jean Batiste Daigree  
Michelle Richard  
Basil Richard  
Norez Landry  
Charles Daigre  
Charles Granger  
Norez Daigre  
Joseph Granger  
Aman Granger  
Jean Apigne  
Norez Leblanc  
James Melanson  
Jean Granger  
Michelle Leblanc  
Vestache Commo  
Antoine Pitree  
Joseph Boudro Sits  
Dominique Pitre  
Michelle Boudro Sils  
Charles Tunour  
Pierre Commo  
Jean Ancoine

Charles Ancoine	Joseph Ancoine	Pierre Duor
Joseph Ancoine	Ettimme Boudro	Bassil Commo
Alexandre Ancoine	Charles Boudro	Marin Boudro
Paul Bourdro	Alexandre Buon	Jean Batiste Aucoine
Simon Ancoine	Abraham Ancoine	Simon Ancoine
Charles Ancoine	Pierre Trahan	Charles, Jean Sonne
Charles Sonier	Antoine Majet	Claud Trahan
Michelle Trahan	Charles Trahan	Jean Trahan
Renez Trahan	Pierre Trahan	Paul Capierre
Jacques Cleland	Paul Lebar	Joseph Trahan
Pierre Sosonier	Renez Sosonier	Charles Leblum
Joseph Hebert	Jean Labare	Joseph Vinsan
Norez Lebare	Paul Brune	Antoine Duzoy
Joseph Brune	Pierre Brune	Aman Brune
Germain Richard	Simon Pitre	Pierre Hebert
Joseph Hebert	Manuel Hebert	Olivier Daigre fils
Joseph Brune	Oliver Daigre	Jean Dupuis
Germain Dupuis	Fabien Dupuis	Pierre Hebert
Silven Dupuis	Simon Dupuis	Oliver Hebert
Pierre Boudro	Germain Dupuis	Jean Batiste Dupuis
Aman Dupuis	Antoine Dupuis	Francois Dupuis
Jean Dupuis	Alexandre Dupuis	Michelle Dupuis
Jean Hebert	Jean Trahan	Francois Benois
Charles Trahan	Joseph Hebert	Jean Batisttes Trahan
Pierre Trahan	Norez Hebert	Joseph Benois
Ettimme Hebert	Pinons Leblanc	Baptiste Leblanc
Francis Bouoer	Antoine Landry	Germain Landry
Jean Landry	Renez Landry	Jean Landry fils
Paul Landry	Simon Leblanc	Paul Leblanc
Joseph Landry	Aman Baben	Aman Landry
Fromer Landry	Jean Landry	Francois Landry
Paul Landry	Joseph Landry	Charles Landry
Germain Landry	Joseph Leblanc	Jacques Belmerre
Batiste Landry	Joseph Brassin	James Sapin
Pierre Noails	Jean Pierre Clemenson	Joseph Gotre
Charles Gotre	Pierre Hebert	Charles Leblanc
Jean Boudro	Augustin Hebert	Joseph Boudro
Ettimme Landry	Etair Landry	Simon Landry
Jean Landry	Jean Laris Boudro	Jean Battiste Boudro
Joseph Belmere	Renez Belmere	Alexis Gotro
Jean Leblanc	Renez Hebert	Aman Hebert
Jacques Hebert	Marguerete Lapierre	Oliver Hebert
Michelle Landry	Augustin Hebert	Francois Leblanc
Francois Leblanc	Dominique Cotoe	Joseph Hebert
Pierre Boudro	Claud Boudro	Pierre Leblanc
Renez Leblanc	Charles Hebert	Pierre Leblanc
Jean Batiste LeBlanc	Antoine Hebert	Jacques Leblanc
Simon Leblanc	Oliver Belfontaine	Michelle Sorere
Michelle Landry	Pierre Leblanc	Martin Landry
Oliver Leblanc	Jean Batiste David	Martin Ancoine
Simon Babin	Pierre Babin	Jean Landry

Charles Leblanc  
 Joseph Munier  
 Joseph Leblanc  
 Lewis Pierre Gloatre  
 Delenne Leuron  
 Jean Charles Leblanc  
 Aman Melanson  
 Bless Leblanc  
 Bonaumturs Leblanc  
 Antoine Celestine  
 Joseph Babin  
 Paul Celestine  
 Aman Blanchard  
 Battistes Babin  
 Battistes Leblanc  
 Jean Leprince  
 Jean Babin  
 Simon Leblanc  
 Pierre Hebert  
 Simon Babin  
 Jean Richard  
 Jean Doucet  
 Jean Richard  
 Aman Granger  
 Charles Brans  
 Germain Landry  
 Pierre Melanson  
 Bener Hebert  
 Joseph Melanson  
 Paul Hebert  
 Pierre Hebert  
 Francois Hebert  
 Alexandre Hebert  
 Aman Hebert  
 Charles Richard  
 Rener Babin  
 Joseph Gotro  
 Joseph Dupuis  
 Alin Daigre  
 Pierre Daigre  
 Joseph Labous  
 Dominique LeBlanc  
 Jacque Celve  
 Charles Robs Choct  
 Felis Robin  
 Aman Gotro  
 Rener Landry  
 Simon LeBlanc  
 Simon Granger  
 Le Vieux Cosme  
 Josses Infernus  
 Pierre Agoutin  
 Jean LeSour

Joseph Leblanc  
 Charles Leblanc  
 George Cloatre  
 Johannes Babin  
 Pierre Jean Melanson  
 Michelle Leblanc  
 Oliver Terriote  
 Pierre Alin  
 Suprian Dupiers  
 Pierre Leblanc  
 Benois Leblanc  
 Norez Celestine  
 Charles Celestine  
 Jean LeBlanc  
 Joseph Babin  
 Pierre Doulet  
 Paul Babin  
 Joseph Leblanc  
 Enselmer aies Mangan  
 Brenar Daigre  
 Joseph Granger  
 Astaches Daigre  
 Pierre Richard  
 Joseph Tibodo  
 Enselms Boudro  
 Francois Tilhard  
 Jean Battistes Hebert  
 Joseph Babin  
 Francois Hebert  
 Joseph Melanson  
 Francois Hebert  
 Paul Boudro  
 Jean Batiste Melanson  
 Jean Gotro  
 Paul Richard  
 Maturin LeBlanc  
 Joseph Boudro  
 Paul LeBlanc  
 Charles Daigre  
 Alex Gotro  
 Jean Joseph LeBlanc  
 Sorans Granger  
 Paul Gotro  
 Jean Robs Choct  
 Paul Richard  
 Joseph Boudro  
 Charles Landry  
 Germain Tibodo  
 Pierre Brane  
 Jean Teriot  
 Le Vieux Rener Bouns(ill)  
 le Petis Clauds Landry  
 Jean Doulet

Ettine Landry  
 Martin Leblanc  
 Tunislaps Forrest  
 Oliver Ancoine  
 Joseph LeBlanc  
 Cosme Brasseaux  
 Jean Terriote  
 Simon Leblanc  
 Charles Dupiers  
 Ingnance Hebert  
 Pierre Celestine  
 Brunois Terriote  
 Joseph Richard  
 Francois Leblanc  
 Daniell Leblanc  
 Alin Leblanc  
 Joseph Babin  
 Joseph Leblanc Dusour  
 Joseph Babin  
 Joseph Richard  
 Joseph Daigre  
 Battistes Daigre  
 Joseph Richard  
 Pierre elasis Blana  
 Paul Boudry  
 Pieros Caretter  
 Paul Pierre Boudro  
 Jean Dins  
 Jacques Melanson  
 Paul Tibodo  
 Pierre Gautro  
 Paul Gotro  
 Charles Gotro  
 Oliver Forest  
 Pierre Granger  
 Pierre LeBlanc  
 Charles LeBlanc Coms  
 Batistes Massier  
 Jean Battiste Granger  
 Jem Pierre LeBlanc  
 Brunos le Granger  
 Joseph Robs Chard  
 Amans Massier  
 Pierre Robin  
 Jean Baptiste Masier  
 Pierre Boudro  
 Marcelle Soner  
 Joseph Trahan  
 Vicar Francis Braux  
 Charles Terriott  
 Brenard LeBlanc  
 Jacque Teriot

These were the first 418 recorded and they must have been those in the church on the 5th. The other 28 names are written as follows:

Pierre Landry	Joseph Hebert	Bennos Hebert
Guljaums Hebert	Pierre LeBlanc	Glottis _____
Finni Cheile	Benonis Hebert	Joseph Hebert
Batiste Melanson	Simon Hebert	Alexis Hebert
Jean Jacque LeBlanc	Charles Hebert	Bour Quette
Oliver Belfontaine	Francis Rour	Pierre janc Melanson
Joseph LeBlanc	Allan LeBlanc	Charles Granger
Paul Bugeant	Paul Melanson	Batistes Melanson
Alexandre Melanson	Charles Tibado	Battis Massier

Colonel Winslow reports 483 men, 387 married women, 527 sons, 567 daughters, and 820 old and infirm not mentioned, making a total of 2,743 "given in." They had 5,007 horned cattle, 8,690 sheep, 4,197 hogs and 493 horses. This covered the district of Grand Pre, Minas, Canard and places adjoining.

About one thousand of these people were carried to Massachusetts, and it is from those who returned from there, and from the several hundreds who escaped to the woods to live a miserable existence for a dozen years that the present population of the Acadians, in the Maritime Provinces and in New England, are descended from. They now number nearly half a million persons.

Several thousands of those Acadians were carried along the coast and left in the English colonies from Massachusetts to the Carolinas. Of those, a few thousand eventually got to France where the family names of some of them are still to be found, especially at Belle-Ile-en-Mer, on the western coast of France.

Except in a few instances, these exiles were sent ashore on a bleak coast where they were left to shift for themselves the best way they could. Ill-treated in some places, rebuffed in others, and looked upon by all as undesirable persons, of a different race and creed, and as enemies of England, they were treated accordingly. Massachusetts, Connecticut and Pennsylvania, while not wanting them, accorded them a meagre livelihood. However, we have one instance where the "Brotherhood of Man" came to the surface and exerted itself on the side of the exiled Acadians. This was in Maryland, where some two hundred Acadians were nearly dead from starvation and exhaustion, when two families of good Samaritans came to their aid, and the names of Charles Smith and Henry Brent should be cherished by all the Acadians. These two prosperous families, having heard of the sad conditions of the exiles; who had been cast upon the shores of Maryland, took them in and provided them with goods and shelter for nearly two years, and the Acadians themselves, in return for the kindness shown them, did their part by doing work on their plantations.

Having heard that some of their relatives had managed to reach Louisiana, where they were happy and prosperous, these Acadians decided to follow them.

## THERIOT, LOUISIANA, AND ITS ACADIAN CONNECTION\*

by  
Beryl Sauce Stiles

South of Houma, Louisiana, deep in the swampy bayou country of Terrebonne Parish, and just a bit north of the maze of lakes and marsh that rims the southeast shore of the state, bordering the Gulf of Mexico, is the town of Theriot, Louisiana.

Theriot is the only major town in the Bayou du Large area shown on the map midway on Highway 315. This highway leads south out of Houma and deadends into a never-never land of seemingly interminable marsh just above Lake Mechant, the outlet of which is into the Gulf of Mexico.

It is a modest town by most standards, but remarkably, the residents of Theriot have retained, for the most part, a great deal of the Acadian-French purity, while successfully earning a substantial livelihood from the sea and the land for generations.

Theriot, Louisiana, became a focal point of interest to this author, while pursuing the genealogy of the author's grandmother, Oceania Theriot Fangué. Because of the family name Theriot is so unquestionably intermingled with the town of Theriot, it is all but impossible to separate one from the other.

But to begin at the beginning, according to records, Jean Theriot (born in 1690), and his wife, Magdeleine Bourg Theriot, lived in Acadia (Nova Scotia). One of their sons, Joseph Theriot (born in 1732) was about twenty-three years of age at the time of the great exodus of the Acadians from Nova Scotia in 1755.

Joseph married Magdeleine Bourgeois of Acadia, but it is not clear whether the nuptials took place before the Acadian banishment from Nova Scotia or in Louisiana, where they ultimately settled. It was there that one of their sons, Pierre Joseph Theriot, was born in St. James Parish in 1767. He later married Anastasie Michel of Convent, Louisiana. From this union came Michel Eloi Theriot (1st), who was born on July 6, 1795, in St. James Parish. As a young man, Michel Eloi went to Lafourche Parish, where he married Marie Seraphine Thibodeaux in 1819.

The records of Orleans Parish indicate that on April 11, 1851, Michel E. Theriot (who was 56 at the time) made a "declaration for the purpose of obtaining the Bounty Land to which he may be entitled under the 'Act granting Bounty Land to certain officers and soldiers who have been engaged in the Military Service of the United States.'"

\*The author expresses much appreciation to Mrs. Mercedes Ray Pertuit of Houma, Louisiana, for help in the preparation of this article.

According to documents, Michel E. Theriot (1st) was a "Private in the Infantry Company of Louisiana Militia, commanded by Captain Joseph Gaudet—a militia which served in General Jackson's Army, in the campaign of Louisiana during the War with Great Britain, which was declared on the 18th day of June, 1812." The same records indicate that Michel Eloi Theriot (1st) was "honorably discharged at New Orleans during either February or March 1815, owing to the termination of the war."

It has been speculated that the bounty land, thus applied for in 1851, was probably within the limits of Terrebonne Parish, for records indicate that about 1839 Michel Eloi and Marie Seraphine Theriot came to Terrebonne Parish and began the establishment of the first plantation on Bayou du Large, in the area of present-day Theriot, Louisiana. It was a vast accomplishment, as the area was little more than a canebreak and wilderness in the 1830s. Nevertheless, through perseverance, this sugar cane venture was successful.

The Theriots had fourteen children, eleven of whom were born in Lafourche Parish, the others in Terrebonne. The twelfth child of this union, Aurelie, was born eleven miles below Houma, on Bayou du Large, in 1841. He was probably the first white child born on that bayou. As a young man, Aurelie attended school in nearby Thibodaux, and later at Spring Hill College near Mobile, Alabama. On March 21, 1862, he enlisted in the Confederate army at Terrebonne, Louisiana. He was appointed Fourth Sergeant of Company "H" (nicknamed the Grivot Guards, Company "B") on September 26, 1862.

Aurelie served the Confederacy in operations against Sherman's expedition from Memphis, Tennessee, to the Yazoo River; he also saw action at Chickasaw Bluff, Steele's Bayou, and Black Bayou, Mississippi. He was at Vicksburg during the siege which culminated in surrender on July 4, 1863. Fourth Sergeant Aurelie Theriot was subsequently listed on the Federal Rolls of prisoners of War, but shortly thereafter was paroled, along with other Confederate soldiers taken prisoner at Vicksburg.

With the end of the Civil War, Aurelie Theriot, like so many Southerners, found himself in bad financial circumstances. Nevertheless, he assumed charge of his father's estate (St. Michel Plantation) for his mother, and subsequently married Editha Roy, daughter of D. Roy of Royville, Louisiana, in 1866. He fathered eleven children. An honored citizen of Terrebonne, Aurelie was appointed by two governors to the police jury of the parish, and he served honorably for many years, helping to open up the area to more settlers.

The eldest brother of Aurelie Theriot was Michel Eloi (2nd), who was born in 1820. After his death, his widow donated (in 1875) "three arpents of land to be used as a church and a cemetery site." The donation was in memory of her husband. Before that time, Catholic Mass was said in a country store owned by the St. Martins and located on the west bank of the bayou opposite the present church in Theriot. The construction of the church became a community effort as members of the more prominent families on the bayou (Theriotics, St. Martins, Thibodauxs, Watkins, Brien Henri, Waguespacks and Marmandes) worked in the swamps gathering and hauling timber for the church which they built. It was dedicated to St. Eloi (English, St. Eligius).

Until recently, very little English has been spoken in the area, as evidenced by this author's great grandfather, Albert Theriot, nephew of Aurelie and Michel (2nd) Theriot, and great grand mother, Helena Champagne Theriot, both of whom were fluent in French. But with their daughter's generation (Grandmother Oceania's) generation, at the beginning of the twentieth century, many people became bilingual.



But much of the charm of that area is still intact, and it cannot be denied that generations of persevering members of the Theriot family apparently contributed greatly to that special area south of Houma.

Theriot, Louisiana, is a little-known but charming corner of Louisiana. It is remarkable that English is still spoken there with a French accent, and the Acadian attitudes, philosophy and way of life are still very much in evidence.



*During the 19th century, thousands of Frenchmen sought refuge in Louisiana from the successive revolutions that plagued their homeland. French immigrants to the Southwestern Louisiana prairies adopted prevailing architectural styles, but continued to furnish their homes much as they had in France. The china cabinet, featured above, is an excellent example of the rosewood furnishings which graced the homes of the transplanted Frenchmen.*

## OZEME CARRIERE AND THE ST. LANDRY JAYHAWKERS, 1863-1865

by  
Carl A. Brasseaux

During the twilight years of the Civil War, the northern St. Landry prairies were protected from Confederate impressment parties by a band of Jayhawkers, or anti-Confederates, led by Ozeme Carriere. Well armed, well acquainted with the terrain, and courageous, Carriere's Jayhawkers not only held the Confederates at bay, but, paradoxically, frequently murdered innocent civilians as well. Why did Carriere's men take up arms against the Confederates? How did they survive? Why did they kill civilians whom they purported to protect? And who were their victims? These questions can be considered only after a cursory examination of the historical developments contributing to the uniqueness of the predominately Creole (1) northern prairies which spawned Carriere's Jayhawker band.

In the twilight years of the antebellum period, the southwestern Louisiana prairies were infested with rustlers and banditti whom the *Baton Rouge Weekly Gazette and Comet* characterized in 1860 as "the basest scoundrels that ever disgraced human form." (2) Active vigilante groups in the southern prairie parishes of Lafayette, Vermilion, and St. Martin attempted to exterminate this criminal element, and, at the celebrated Battle of Bayou Queue Tortue in late 1859, captured many of the brigands. (3) Most of the bandits, however, were flogged and released with an admonition to quit the Pelican State.

Although disobedience would inevitably result in death in the event of recapture by the vigilantes, most of the captives turned a deaf ear to the warning and continued their life of crime from bases in the sparsely inhabited portions of western St. Landry Parish. As a consequence, by 1860, vigilantes from Lafayette and Vermilion parishes frequently conducted raids upon the alleged criminal bases. The raiders' victims, however, were all too frequently innocent prairie settlers, prompting the St. Landrians to organize counter-vigilante groups. As a consequence, by mid-1860, St. Landry Parish was the scene of bloody guerilla warfare reminiscent of "Bleeding Kansas." (4) Fighting, however, was suspended during the 1860 presidential campaign and the ensuing secession crisis.

1. Creoles were descendants of French, Spanish, and German settlers in colonial Louisiana. For the settlement patterns of the Creole population in the northern prairies, consult the author's "The Secession Movement in St. Landry Parish, 1860-1861," *Louisiana Review*, VII (Winter, 1978), 128-55.

2. The *Baton Rouge Weekly Gazette and Comet*, March 7, 1860.

3. William Arceneaux, *Acadon General: Alfred Mouton and the Civil War* (Lafayette, La., 1972), pp. 28-37; Alexandre Berde, *Histoire des Comites de Vigilance aux Attokopos* (Hahnville, La., 1861), pp. 388-402.

4. *Weekly Gazette and Comet*, May 15, 1860.

During the campaign, residents of the counter-vigilante bastion of Bois Mallet (a predominately Creole area surrounding present-day Swords) actively supported the Constitutional-Union candidate, John Bell, the major local opponent of John Breckinridge, the Southern rights candidate who was supported by vigilante leaders. In fact, Bell received eighty-one per cent of the ballots cast at the Bois Mallet poll. (5)

Following the election, Governor Thomas O. Moore called for a secession convention, and, shortly thereafter former vigilante leaders and sympathizers launched campaigns on the secessionist ticket. The pro-secessionist movement in St. Landry Parish was led by former governor Alexandre Mouton who had lent the prestige of his name to the vigilante cause. (6) Following his election as a delegate to the convention, representing the state senatorial district of which St. Landry was a part, Mouton served as president of the assembly and, under the former governor's leadership, the convention severed the state's ties with the Union. (7)

Because of the vigilante leaders' support of the Southern cause, Louisiana's secession and subsequent incorporation into the Confederate States were apparently unpopular among the northern prairie Creoles, for few of them rallied to the Confederacy's colors in the ensuing months. For example, of the eighty-eight officers and men who enlisted in the "Sons of St. Landry," a Confederate company recruited in the Opelousas and upper prairie areas, only twenty-eight per cent were prairie Creoles. (8)

The prairie Creoles' initial indifference to the Confederacy was quickly transformed into animosity in late April, 1862, when the Confederate Congress adopted the first conscription act in American history. (9) One month later, the local militia commander, Brigadier-General John G. Pratt, established Camp Pratt, a camp of instruction of the northern shore of Spanish Lake, and subsequently began impressing reluctant prairie conscripts into the Confederate army. (10)

Forced into the Confederate service, the conscripts' morale was understandably low. A Union intelligence report of September, 1862, for example, said that among the Rebel forces in South Louisiana, "there is great dissatisfaction among the troops." (11) This dissatisfaction was manifested in spring 1863 by wholesale desertions among Southwest Louisiana conscripts during the rapid retreat of Major-General Richard Taylor's Confederate army following defeats on the lower Teche at the hands of Major-General N. P. Banks' Yankee invaders. (12)

5. The Opelousas Courier, November 10, 1860.

6. The Breaux City Attakapas Register, October 1, 1859, quoted in Berde, *Comites de Vigilance*, p. 404.

7. See the *Official Journal of the Proceedings of the Convention of the State of Louisiana . . .* (New Orleans, 1861).

8. *Courier*, April 12, 1862.

9. The Confederate Congress approved the first conscription act on April 16, 1862. John D. Winters, *The Civil War in Louisiana* (Baton Rouge, 1963), p. 83.

10. Arthur W. Bergeron, Jr., ed., "Prison Life at Camp Prett," *Louisiana History*, XIV (Fall, 1973), 387.

11. U. S. War Department, *The War of the Rebellion: A Compilation of the Official Records of the Union and Confederate Armies*, 128 parts in 70 vols. (Washington, D. C., 1880-1901). Series 1, Volume XV, Page 245; hereafter cited as OR, with series, volume, and page numbers.

12. Major-general Richard Taylor, commander of Confederate forces in western Louisiana reported that "Nearly the whole of Lieutenant Colonel V. A. Fournet's battalion, passing through the country in which the men lived, before joining the army, deserted with their arms. . . ." OR, I, XV, 393.

After deserting the Confederate army, many Creole conscripts organized on the northern prairie, "10 to 18 miles west" of Opelousas for the purpose of resisting reinduction into the Rebel army. (13) During the summer of 1863, Ozeme Carriere, a prairie Creole, welded the deserters into a tightly knit, quasi-military force. Once organized, Carriere's "battalion" (14)—Jayhawkers as they were christened by Opelousas Confederate sympathisers—became a haven for the ever growing number of South Louisianians deserting Taylor's army. The number of deserters was augmented by fugitive slaves, and after July, 1864, by free men of color escaping Confederate attempts to impress them into North Louisiana work crews. (15) The admission of blacks into the outlaw band appears to have been Carriere's decision, for, prior to the war, he had cohabitated with two mulatto women. (16)

As Carriere's forces grew, he was faced with logistical problems. In order to arm and feed the outlaws, Carriere ordered raids upon isolated prairie residences from Plaquemine Brule to the southwestern outskirts of Opelousas; "horses, cattle and saddles" were the usual objects taken. (17)

Because of the raids' demoralizing effect upon the civilian morale, the local civil and military authorities organized a punitive strike. As reported by the August 15, 1863, issue of the *Opelousas Courier*:

On Sunday last, a company of mounted troops, joined, it appears, by some citizens, started in pursuit of the jayhawkers, and when arrived in their quarter, dismounted and leisurely laid down, waiting for something or other, when, all at once here come the jayhawkers pouncing upon them and throwing dismay among the crowd. Firing commenced, running too commenced, and from what we can learn we had one man killed and several wounded, one of whom has since died. We know not the loss of the other side. . . .

With their victory over combined Confederate and Home Guard forces, Carriere's Jayhawkers became the undisputed masters of the upper prairie. Having grown to approximately 1,000 men by February, 1864, Carriere's "battalion" established a defensive perimeter stretching from Prairie Mamou to upper Vermilion Parish. (18) Moreover, according to Governor Henry W. Allen, an additional 8,000 Confederate deserters and conscript evaders sought refuge behind the Jayhawker lines. (19)

13. *Courier*, August 15, 1863.

14. *Ibid.*

15. General Orders No. 55, Bureau of Conscription, Trans-Mississippi Department, published in *ibid.*, August 20, 1864.

16. According to the 1860 census, Carriere was a 29-year-old prairie settler who lived with Mary Guillory, a 35-year-old mulatress, and her 20-year-old sister, May T. Guillory. He was an illiterate farmer, owning \$2,000 in personal property and \$500 in real estate. Eighth Decennial Census of the United States, 1860, St. Landry Parish, p. 130.

17. *Courier*, August 15, 1863.

18. Operating to the north of Carriere, near Bayou Chicot, was a small Jayhawker unit commanded by Dr. Dudley who claimed to have received a Union commission as major in 1864. To the southwest of Carriere's forces, along the Mermentau River, operated a Jayhawker band about which little is known. The Mermentau Jayhawkers, who conducted raids as far North as Opelousas, were apparently dispersed by Confederate cavalry in February, 1864. "Major" Dudley's unit, on the other hand, was captured and executed by Confederate authorities in January, 1865. *Ibid.*, February 20, March 5, 1864; January 28, 1865; OR, 1, XXXIV, 599, 962-77.

19. Winters, *Civil War*, p. 306; OR, 1, XXXIV, 966.

The Jayhawkers' defensive posture, however, quickly dissolved into anarchy following the withdrawal of Confederate forces from St. Landry Parish in late winter 1864. (20) Resorting to common banditry in mid-February, Carriere's men "swept over the country known as Plaquemine Ridge, robbing the inhabitants in many instances of everything of value they possessed, but taking particularly all the fine horses and good arms they could find. Although there are many robbers in the parish, this is the first time they have gone about publicly in daylight robbing citizens." (21)

These raids were noteworthy not only for their boldness, but for their bloodlessness as well. Although the thieves frequently threatened to shoot their victims, as well as "every damned Confederate" they could find, the Jayhawkers injured no one in their initial raids upon the T. P. Guidry, Felix Dejean, Madison Young, Terence Jeansonne, and Francois Savoy residences. (22)

Despite the foraging raids, however, Carriere's power continued to grow. According to Confederate authorities in Opelousas, by late February, 1864, the Jayhawkers had become a symbol of Confederate resistance for "discontented whites and free negroes [as well as] slaves already demoralized by the Yankees. . . ." (23) According to Capt. H. C. Morell, enrolling officer at Opelousas:

. . . Carriere is daily becoming more and more popular with the masses, and that every day serves to increase his gang. These men [Carriere and his lieutenants] are making the ignorant and deluded suppose that they are their champions, that the object they follow . . . is to bring the war to a close, and tell them if they could only make everybody join them the war would soon be brought to a close. (24)

Carriere's war against the Confederacy also drew the attention of the Union military command. For example, in late October, 1863, the second Federal invasion of southwestern Louisiana, General Charles P. Stone directed Major-General William B. Franklin, field commander of the Yankee expedition, to offer Carriere a commission in the Union army. (25) Carriere apparently refused to serve in the Federal army, for during the short-lived Union invasion of St. Landry Parish in late March, 1864, Franklin was ordered to obtain from a local Union sympathizer, Judge B. A. Martel, "names of reliable men who can control and make valuable to you as scouts that large body of men known as jayhawkers—more than 1,000." (26) Like the Confederates, however, the Yankees were unable to dislodge Carriere.

Because of his increasing threat to Confederate dominion in St. Landry Parish, local civil and military leaders issued a litany of petitions for military aid to Major-general Richard Taylor, the departmental commander. (27) Taylor responded in May with a proclamation directing Confederate soldiers to shoot Jayhawkers on sight. (28) In addition, the departmental commander dispatched Col. Louis Bush's 4th Louisiana Cavalry into the area.

20. OR, 1, XXXIV, 966.

21. *Ibid.*

22. The Jayhawker raiding parties were led by Carriere's lieutenants—Don Louis Godeau, Agile Myers, Edouard Simon, Maximilian Guillory and one Ardoin. *Ibid.*, 962-68.

23. *Ibid.*, 968.

24. *Ibid.*

25. Dr. Dudley apparently received his commission by this means. *Ibid.*, XXVI, 978.

26. *Ibid.*, XXXIV, 599.

27. *Ibid.*, 962, 965-67.

28. Proclamation by Major-General Richard Taylor, May 18, 1864. Louis Amedee Bringier Papers, Louisiana State University Archives, Baton Rouge, Louisiana; hereafter cited as Bringier Papers.

The 4th Louisiana's anti-Jayhawker campaign was directed by Bush's executive officer, Lt. Col. Louis Amedee Bringier who, from May, 1864 to May, 1865, conducted a personal vendetta against Carriere. During his initial tour of duty in St. Landry Parish (October, 1863-January, 1864), Bringier's men had executed over 100 Jayhawkers. (29) Moreover, upon reassignment to "lower Louisiana" in April, 1864, Bringier gleefully informed his wife that he would soon "exterminate the Jayhawkers. . . ." (30) Bringier's subsequent raids on Carriere's Bois Mallet headquarters, however, failed to capture the Jayhawker leader. (31)

The increasing Confederate pressure, nevertheless, made the Jayhawkers increasingly desperate; the result was violence. For example, when 63-year-old Bosman Hayes of Plaquemine Brule attempted to resist eight Jayhawkers who were stealing his horses, he was murdered by Don Louis Godeau. (32) Three weeks later, Napoleon Franchebois was murdered by James Veillon during a nocturnal Jayhawker raid. (33) Finally, in early November, Carriere's men maliciously set fire to the Bois Mallet residences of Charles Derosier, Sylvin Saunier, and Joseph B. Young, "leaving their respective families to take care of themselves as best they could, and prevented them even of saving the most necessary clothing." (34)

Although the Jayhawker scourge persisted in St. Landry Parish on a less violent level in subsequent months, the murders and shootings seriously undermined Carriere's support among the masses. Moreover, during the twilight months of the war, Confederate conscription ended in southwestern Louisiana. (36) Having thus lost its *raison d'être*, Carriere's battalion disintegrated. In fact, by May, 1865, the St. Landry Jayhawkers had dwindled to only fifty men. (37) Thus, when confronted by Bringier's cavalrymen in May, 1865, Ozeme Carriere and his chief subordinate, "Capt." Martin Guillory, faced overwhelming odds. They nevertheless resisted arrest and were killed in the ensuing struggle. (38)

Carriere's death signaled the end of lawlessness on the southwestern Louisiana prairies. At the height of his power in early 1864, the St. Landry Jayhawker had served as the symbolic leader of the anti-Confederate movement in the prairies, but the "liberator's" power base was quickly eroded by the depredations wrought by his subordinates upon the prairie population. Moreover, the cessation of conscription during the closing months of the war robbed Carriere's Jayhawker band of its *raison d'être* and the unit disbanded. With the dissolution of his forces, Carriere, who had so successfully evaded Confederate assassination squads for two years, became a marked man. He nevertheless continued to resist Confederate military rule until his death shortly before Confederate Louisiana's collapse.

29. *Courier*, March 5, 1864.

30. Louis Amedee Bringier to Stella Bringier, April 21, 1864, Bringier Papers.

31. Louis Amedee Bringier to his son, November 26, 1864; Louis Amedee Bringier to Headquarters, January 13, 1865; Bringier Papers.

32. *Courier*, September 10, 1864.

33. *Ibid.*, October 29, 1864.

34. *Ibid.*, November 5, 1864.

35. *Ibid.*

36. J. L. Brent to Louis Amedee Bringier, May 10, 1865, Bringier Papers.

37. Napier Bartlett, *Military Record of Louisiana . . .* (Baton Rouge, 1964), Part III, 36.

38. *Ibid.*

## A LETTER TO GRANDFATHER MOSES

The letter below is a verbatim copy of a letter written by Dr. Joseph Warren Lyman to his grandfather, Moses Long, of Hopkinton, N. H., in 1831. The original letter was in the possession of his grandson, Joseph Warren Lyman (III), of Franklin, La., who made copies on April 22, 1900. The original remained in his possession, its ultimate fate is unknown.

Just when Dr. Lyman came to Franklin is also unknown. However, at the time of his letter, he was 23 years old and married to Mary Edwards Dwight who must have come to Louisiana with him. She was the maternal great-granddaughter of Jonathan Edwards and the paternal granddaughter of Major Timothy Dwight. Dr. Lyman died in 1872. His grave is in the Franklin cemetery. Some of his descendants, bearing the family names of Taylor and Stirling, are scattered through Acadiana.

Franklin, March 16, 1831

Mr. Dear Grand-father:

The receipt of your letter, which I have just perused, affords me indescribable pleasure; and coming, as it does from one to whom I have always looked, and whom I have ever been taught to respect as a second parent, and by whose diligent care and wholesome instructions I have received much benefit in earlier life, I will not delay a single hour in commencing an answer and giving to it that attention which its import richly deserves. You will see that I have commenced on a sheet of no moderate size; and this I do that I may be able to compress into one all the information which you desire, or at least, as much as my knowledge respecting the subjects will enable me to give; for with some of those about which you enquire, I am as little acquainted as when I left the North. Your first enquiry is respecting the country about Franklin. This town, you are aware, is situated on the west side of the Teche. Immediately back of the town, there commences a Prairie, which extends from two miles, and is bounded on the west by the commencement of a swampy or marshy tract of land, which is thickly covered with a natural growth of timber, being Cypress, Gum, Live-Oak, &c. This prairie extends from north to south, six or eight miles or more, but its westerly boundary is limited in many places to one mile, in others, to less than half that distance. On this prairie we can, at any hour, see hundreds of cattle and ponies feeding in every direction; we can also see bones of, about which last, are collected large flocks of Buzzards, devouring the remaining flesh, but for which we should undoubtedly have an accumulation of Miasma, very injurious to health. These useful birds may be seen at any time in the day, and are so tame, that you may approach within a few feet without disturbing them, as no one thinks of killing them, any more than he does of killing a cow, and, if they are not the object of as much worship as the ancient Egyptians conferred upon their cats they are, at least, equally exempt from injury. But this is straying widely from our subject, and indeed, it is difficult for one to find words to convey an adequate idea of the appearance of the country about this place. I can not better describe the part which I have seen than to say, in general terms, it is one immense flat, intersected by bayous running in every direction, & bearing on its surface, almost every vegetable, but entirely destitute of Minarals. The soil is entirely alluvial & very productive. The vegetables produced by agriculture are principally the sugar cane, corn, sweet potatoes, melons, & most articles in the gardening line. The corn has a very stout high stalk, like that which is raised in the western states, of a whitish color, and rather inferior to the Indian corn.

Since sugar-making has become so much the rage, the planters have shamefully neglected the cultivation of corn, & do not raise enough for their own necessities. Sweet potatoes of good quality are raised here, but no others fit to eat can be raised, the soil, I suppose, being too moist.

I will now tell what I know about sugar-cane, its cultivation, &c. & omit the other subjects till I can gain more information. You will see some specimens of cane in the sugar which I have sent home. There are several kinds of cane, as, the Ribbon, Creole, Otahita & Brazil, &c., all essentially elika, but differing in external appearance. Thus, the Ribbon, is much larger & has wider & longer leaves than the creole, but the same weight does not contain equal quantities of saccharina matter. Although one kind is called "creole", it is improperly so called, for there is no sugar-cane indigenous to this country. The leaves of the cane very nearly resemble those of the corn-stalk; only take from the width & add to the length of the latter, and you will have an exact specimen of the former in color & shape. You wish me to give a description of their seeds, this I have never seen as the cold season sets in too soon for the cane to produce it. Just before the time of sugarmaking, the planter cuts a sufficient quantity of cane & lays it away in piles, (similar to shingles on a house roof) and partially or wholly covers it with dirt to protect it from the frost. These stalks (called seed-cane) are cut of different lengths, from 2 to 6 to 7 feet. The land is plowed four or six inches deep & furrows made at the distance of 4 or 6 feet apart. The planter commences some time in February, to plant, by laying his seed cane horizontally in the furrows, and covering them, sometimes placing two stalks together, at others only one. As soon as the sprouts come up it is cultivated similar to corn, until the time of cutting. When the cane is ripe enough to make sugar, several Negroes are sent into the field with their cane-knives, (a kind of knife resembling the butcher's cleaver) and while they are cutting, stripping off the leaves and piling [sic], others are employed with their mules or horses and carts in gathering & hauling it to the sugar mill, when the process of grinding commences. To form an adequate conception of a sugar mill, we will suppose a cider mill, with three instead of two cylinders, with the lever attached to the top of the middle one. For the sake of description we shall number them 1, 2 and 3. They are sometimes made of wood, but generally of cast iron, according to the circumstances of the planter; of different diameters, from 2 to 3 feet or more, and they are perfectly smooth from the bottom to the top, to within 3 or 4 inches, where there are cogs on each cylinder corresponding to those of the adjoining one. On one side of the second cylinder, which we may call the back side, are placed 5 wooden rollers, of 4 or 5 inches in diameter & of the same length with the cylinder, for a purpose hereafter to be explained. Horses being attached to the lever you will readily understand the motion of the mill. Then, when the mill is in motion, a negro stands and feeds it, by putting one end of the cane between the 1st and 2nd cylinder, feeding it perhaps the whole length of the cylinder, and the motion of the mill forces it through, and also, occasionally a negroes arm, shoulder & all, if he is so careless as to get his arm caught. The 1st and 2nd cylinders are very near together, but the 2nd and 3rd are still nearer. The cane, then passing through, is directed around the back of the 2nd cylinder, by the small rollers above mentioned, passes through between the 2nd and 3rd cylinders, comes out on the same side from which it started, & is then heeled off to dry & be burned. This remnant of the cane is called, generally, as if spelled Beges, but some, perhaps through a dislike to the sound of that name, pronounce it as if spelled (illegible). The juice runs in grooves, similar to those on the base of a cider-mill press, into a trough and is conveyed into a large reservoir, to be ready for boiling. The kettles for boiling are four in number, and are set in the same manner, & resemble those used in making Potash. They are called Grenda, Flambeau, Caro, and Bettary or Greiner. The juice is turned into Grenda and made to boil, a small quantity of lime is added to separate impurities, and skimmers are busily employed to remove these. After boiling a certain time, it is dipped off into Flambeau, other juice being instantly added to grand to prevent cracking. They the juice is moved from



one boiler to another, and all the kettles are kept in constant ebullition. When it has arrived at the proper consistency in the grainer, which is readily known by a good sugar-boiler, one or two persons stand with their ledies and dip it out as fast as possible, into a trough, which carries it to the cooler, leaving a little in grainer to prevent bursting. The grainer is again immediately filled from Caro. Dipping it off in this manner is the process which is called "taking off a strike", and when all things are in successful operation, one strike is generally taken every hour. I have mentioned "cooler", this is a square or oblong shallow wooden vessel, resembling a cider-mill trough, into which the syrup runs from the grainer, to remain there, until it is cool enough to be removed with a shovel, when it is taken up and carried to the Hogsheds. The hhd's. are placed on the platform on which narrow strips of board are fastened to elevate them a little, that the molasses may drain off, and at the foot of which is a large cistern to receive the molasses. Negroes are almost constantly carrying sugar across this platform to the hhd's. and are not over cautious about stepping into the molasses, as it runs toward the cistern, neither will their turn their heads to one side to squirt tobacco juice. Now, don't let your stomach revolt, for I am very gravely informed that molasses will always work itself clear from all impurities. Here closes the chapter on sugar.

Caroline & Rebecca need not think they are neglected because I have not mentioned or noticed them; their part of the letter was entirely disconnected from yours, and will probably receive a timely answer. I am now in excellent health, and am pretty well prepared for the labor of the sickly months, which are near at hand. The smallpox has been for some time raging in Natchez; it is now in N. Orleans, also in Opelousas, and we are daily expecting it in this place. This is a hard country to get money in, when one wants it. I have just presented an account of \$40., to a wealthy planter, who says, when he gets some money he will pay it; rather a short & indecisive answer, but there's no murmuring. Have heard nothing for several months from Uncle Enoch or Pruhle.

The distance of this town from the Gulf of Mexico is 20 miles; or it is 20 miles to Attakaleysa bay, and this last soon loses its name in that of Mexico. The distance to Santa Fe I do not know. The nearest distance to Texas by land is about 120 or 130 miles: first going to St. Martinsville, and then striking off in a westerly direction. I have made enquiry of those who have been to Texas, concerning Mr. Milan and all I can learn is from one man, who says he resides in Texas high up on the waters of Red River & has a pretty gentlemanly appearance; (illegible) in decent circumstances there then this he knows not.

Your enquiries about the siletos & Indigo plant, & exhaustion of the land, I must defer to some future time, for want of room.

Your humble and dutiful relative,  
Joseph W. Lyman

April 25th. You will see by my dates, that it is more than a month since I wrote my letter. In the interval I have received mother's letter, giving information of Solly's marriage, &c. Yesterday I received a letter from Uncle George, who says, he has just received orders to repair to Florida without delay, where he is to be employed in clearing snags from the Apalachicola River, this summer. Says, he shall neither see me, nor Illinois nor Yankee land, this season. Requests me, when I write home to "tell them that I shall be lost for a while, by which they will have ample excuse for not writing me". So, we are all disappointed. Since I came into Attakapas, I have not seen a single human being, whom I ever saw before. Please tell Franklin to let me know where he is, & whether he intends coming to the south. A few days ago I took a trip, for the first time to St. Martinsville by S. Boat. There is now in that town, one of the best openings for a Physician, I know of in this country, but there will probably be half a dozen there before a month. Were it not for the labor of again going among strangers, I should not hesitate a single day to go there.

## 1900 CENSUS OF NEW IBERIA

(White Population)

Compiled by Glenn R. Conrad  
(Continued from Vol. XII, No. 3)

CORINNE STREET (cont.)		Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
253	JOHNS, Mike	May 1865	6	Syria			Grocery
	Colma	Aug. 1870	6	Syria			
	Mesega	Feb. 1896	S				
	Adella	Dec. 1898	S				
	Edna	May 1899	S				
254	BAWB, Beauregard	Sept 1863	12				Wheelright
	Coralee	July 1868	12				
	Henry	Aug. 1890	S				
	Ulyesse	Oct. 1881	S				
	Lucy	Jan. 1892	S				
	Lottie	May 1893	S				
	Thomas	Apr. 1894	S				
	Robert	Aug. 1896	S				
	Albert	Jan. 1897	S				
	Murphy	Sept 1899	S				
	Boiron, Joseph	Oct. 1876	S-Stepson				Blacksmith
255	BROUSSARD, Ereb	Jan. 1865	17				Farm-Grocery
	Clara	Oct. 1868	17				
	Amy	Jan. 1884	S				
	Donatile	Nov. 1888	S				
	Armand	Dec. 1890	S				
	Desiard	Mar. 1892	S				
	Matile	Feb. 1894	S				
	Eugene	Oct. 1896	S				
	Olivier	Jan. 1898	S				
	Raymond	Jan. 1900	S				
256	JACOBS, Alfred	May 1874	6				
	Malinda	Dec. 1877	6				
	Alfred, Jr.	July 1897	S				
	Alex	June 1894	S				
257	JACOBS, Joseph	Apr. 1870	10				
	Mary	May 1871	10				
	Wellington	Mar. 1891	S				
	Rene	Feb. 1894	S				
	Lilly	Feb. 1896	S				

<u>MADISON STREET</u>		Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
259	DELAHOUSAYE, Theo- gene	Mar. 1838	17				Farmer
	Gabrielle	Aug. 1845	17				
	Estelle	Nov. 1884	S				
	Edna	Sept 1887	S				
	Cleveland	May 1893	S				
260	DOMINGUE, Orfice	Dec. 1863	10				Carpenter
	Leonor	Mar. 1876	10				
	Adrien	Nov. 1892	S				
	Abby	Sept 1896	S				
	Bertha	July 1897	S				
262	HUGONIN, Willie	Nov. 1875	S				Night Policeman
	Catherine	June 1832	Widow				
263	HUGONIN, Joseph	Mar. 1860	12				
	Alice	Nov. 1869	12				
	Antoinette	Jan. 1890	S				
	Rauld (?)	July 1892	S				
	Maurice	Aug. 1894	S				
	Walter	Nov. 1897	S				
264	LEBLANC, Desancour	Aug. 1836	Widower				Carpenter
	Cyprien	Mar. 1865	11				
	Rosina	May 1869	11				
	Evelina	Nov. 1890	S				
	Sylvestre	Dec. 1891	S				
	Jeanne	May 1893	S				
	Ambrose	July 1895	S				
	Rita	Oct. 1899	S				
<u>LAUGHLIN STREET</u>							
265	LEBLANC, Salvador	Sept 1863	7				Barroom Prop.
	Mary	Jan. 1874	7				
	Philip	Jan. 1894	S				
	George	Nov. 1896	S				
	Valerie	Jan. 1898	S				
	Laura	Oct. 1899	S				
266	DOMINGUES, Alice	Jan. 1836	Widow				
	Paul	July 1873	S	--Twins			Peddler
	Hipolite	July 1873	S				Drayman
	Orville	Mar. 1876	S				Carpenter
	Manra (?)	Feb. 1878	S				Baker
	Eva	Sept 1880	S				

<u>LAUGHLIN STREET</u> (cont.)	Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
267 BROUSSARD, Rene	July 1879	1				Painter
Mamie	Oct. 1882	1				
Boudreaux, Ledu	Aug. 1885	S-Sister-in-law				
Boudreaux, R. L.	May 1849	21				
Amada	Mar. 1855	21				
268 BOUDREAUX, Dan	Nov. 1872					Blacksmith
Ida	June 1874					
Ledioedel	May 1899	S				
Lebia	May 1900	S				
<u>HOPKINS STREET</u>						
269 IMMERGLICK, Moses	Jan. 1859					Grocer
Jacob	Apr. 1864					Grocer
270 BOUDREAUX, Daniel	June 1831	32				Machinist at Oil mill
Adolphine	Mar. 1846	32				Boarding House
Regina	June 1876	S				
271 KRAMER, Fred	July 1875	3		Bavaria		Grocer
Estellida	Mar. 1879	3				
Bertrand	June 1898	S				
Earl	Aug. 1899	S				
274 VOGEL, Max	Jan. 1855	14	Germany			Foundry Labor worker
Bertha	Oct. 1867	14	Germany			
Ida	July 1887	S				
Auguste	Dec. 1889	S				
Edward	Nov. 1891	S				
Bertha	Dec. 1892	S				
Agnes	Oct. 1894	S				
275 KRAMER, Philip	July 1866	7				Steamboat engineer
Annie	Nov. 1870	7		Germany	Germany	
Lawrence	Aug. 1896	S				
Maud	Nov. 1899	S				
276 LUDNUM, Oliver	Apr. 1836	40	Ohio			Painter
Lucy	Nov. 1841	40	N. C.			
Edmond	May 1862	S				Painter
Richardson, Clara	Apr. 1878	S-Boarder				
John	May 1880	S-Boarder				

LAUGHLIN STREET

	Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
281 ASHETT (Ashy?), Gabriel	Jan. 1864	2	Syria			Peddler
Jachetta	Apr. 1883	2	Syria			
Irma	Nov. 1844	Mother-in-law				
282 BURNHAM, Thomas	Dec. 1852	10				Painter
Ella	Sept 1872	10				
Bessie	Nov. 1892	S				
Katie	Apr. 1894	S				
Thomas	Nov. 1897	S				
Irene	June 1899	S				
Laughlin, Arthur	Mar. 1882					Painter
Barthe, Joseph	Dec. 1821	Widower				
283 LEBLANC, M.	1857	23				Drayman
Alexandrine	1860	11				
Adolphe	July 1878	S				Night Watchman
Felix	Aug. 1880	S				Drayman
Fernest	Oct. 1883	S				Drayman
Ellena	Apr. 1886	S				
Leon	Sept 1888	S				
Nemor (?)	June 1891	S				
Ida	Mar. 1893	S				
Sidney	July 1895	S				
Marselle	Dec. 1899	S				
285 ROMERO, Joseph	Nov. 1870	5				Peddler
Ada	May 1877	5				
Walter	Oct. 1896	S				
Edna	Nov. 1898	S				
293 JACOBS, Ozama	Mar. 1844	34				
Virginia	Aug. 1844	34				
Alida	Jan. 1877	S				Seamstress
William	Aug. 1879	S				Swamper
Vallerie	Oct. 1881	S				
Robert	Mar. 1883	S				
Felicie	Dec. 1885	S				
Saddler, Mary	Jan. 1871	Widow				Seamstress
Billy	Nov. 1896	S				
Harold	Nov. 1899	S				

<u>LAUGHLIN STREET</u>	Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
294 GREEN, James	May 1870	17				Swamper
Cora	Sept 1875	17				Washing
Edwin	July 1885	S				
Gilmore, Charles	Nov. 1865	S-Boarder				Drayman
Annie	Aug. 1869	S-Boarder				
296 FRENZEL, Frank	Nov. 1853	24		Germany	Germany	Shoemaker
Adella	Aug. 1858	24		Germany	Germany	
Rudolph	Sept 1880	S				Mechanic at Foundry
August	Aug. 1884	S				Blacksmith
Edmond	Jan. 1887	S				
Laura	Oct. 1892	S				
Edward	Apr. 1894	S				
297 MIGUEZ, Styr	Jan. 1862	4				Drayman
Emma	Sept 1871	4				
Adam	July 1896	S				
306 DUBOIS, Zephre	Nov. 1830	(?)				Gardner
Marie	May 1845	(?)				Gardner
307 GUIDRY, Louis	Sept 1862	4				Peddler
Odile	Feb. 1871	4				
Maline	Dec. 1897	S				
Odile	Mar. 1899	S				
313 VIATOR, Andre	Sept 1869	7				Drayman
Cecile	Dec. 1878	7				
Lydia	Mar. 1895	S				
Maria	Aug. 1898	S				
318 VIATOR, Tina	Mar. 1841	40				Drayman
Alida	Feb. 1845	40				
Rene	May 1885	S				
Anita	Aug. 1883	S				
Edna	Nov. 1886	S				
Linda	Dec. 1890	S				
319 VIATOR, Odra	Nov. 1874	4				Carpenter
Mary	Mar. 1879	4				
Vernice	Nov. 1898	S				
Louis	Mar. 1900	S				

ANDERSON STREET

	Date of Birth	No. of years Married	Native of	Father native of	Mother native of	Occupation
327 FLEURY, Justin	Nov. 1863	18				Gardner
Mary	May 1865	18				
Joseph	Nov. 1885	8				Farm Laborer
Dezler	Dec. 1887	8				
George	Dec. 1889	8				
Julia	Jan. 1891	8				
Louis	Dec. 1893	8				

MADISON STREET

369 SOLOMON, George	Aug. 1882	8	Syria			Peddler
Antoine	July 1888	8	Syria			Peddler
Antoine	Nov. 1875	8	Syria			Peddler
Tobias, Joseph	Sept 1880	8-Boarder	Syria			Peddler
Asbett, Emeline	May 1873	Widow-Boarder	Syria			Peddler
Edwine	June 1900	8				

WASHINGTON STREET

378 EVES, William	Nov. 1854	20				Railroad
Mary	Jan. 1840	20				
Gussie	Jan. 1886	8				
Morseu, Louise	May 1832	Widow-Grandmother				
379 AUCCON, Numa	Feb. 1828	Widower	France	France		Carpenter
Felician	Jan. 1864	15				Carpenter
Mary	May 1874	15				
Elvina	Nov. 1886	8				
Olive	Feb. 1887	8				
Felician	Mar. 1890	8				
Julia	Nov. 1891	8				
Elise	Mar. 1893	8				
380 FORTLIEU, Adolph	Dec. 1870	3				Sawmill Laborer
Sidonice	July 1875	3				
388 CHATELAIN, Gerard	June 1858	5				Day Laborer
Noelle	Sept 1877	8				
Adolphine	Feb. 1897	8				
Henry	Mar. 1898	8				